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...OR...

Pentecost For Me.

BY

REV. O. E. MALLORY, M.A.

“Ye shall receive power.”

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TO ALL
WHO HUNGER FOR A DEEPER KNOWLEDGE OF GOD
THIS BOOK IS PRAYERFULLY
DEDICATED.

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INTRODUCTION.

We are living especially in the Spirit's dispensation, and much is being written and said upon this subject in these days. Many people, however, are being confused for want of simplicity and clear thinking. That we may be kept from mist and fog in the discussion of this important subject we most devoutly pray.

That there is an experience for the believer subsequent to conversion, by which the life is often transformed more thoroughly than at conversion, is today the testimony of thousands.

What is this experience? Some call it "the rest of faith," some "the fullness of Jesus," others "the second blessing," "sanctification," or "holiness." By whatever name it is called it is what the disciples received at Pentecost; it is the Baptism with the Holy Ghost. "Ye shall be baptized with the Holy Ghost not many days hence." Acts i. 5.

"The promise is unto you, and to your *children*, and to *all* that are *afar off* even as many as

the Lord our God shall call." Acts ii. 39. What was for the disciples at Pentecost is for me, and for all who will pay the price. This gift is the legacy of the New Testament church.

The object of these pages is to so magnify the believer's inheritance as to awaken a deathless hunger in every heart for the Pentecostal baptism. It is with humble trust in the Omnipotent Spirit to use these pages for the transforming of some lives, and with the hope that some little corner of this world may be thereby bettered, that this little book is sent on its mission.

O. E. M.

CHAPTER I.

PENTECOST A FACT.

“For the promise is unto you,
and to your children.”

ACTS ii. 39.

Some one has tersely said that three statements represent our holy religion: “God for us; God with us; and God in us.” We have God for us in the history of Israel; we have God with us in the person of Jesus Christ, who walked our streets and ate at our tables; we have God in us in the presence and power of the Holy Ghost. It is with this third statement we are chiefly concerned in these pages. Startling as the truth may be to reason, yet it is the stupendous fact of revelation that the God of heaven comes to abide in a human soul. “If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him

not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be *in you*." John xiv. 16, 17.

This promise was fulfilled at Pentecost. On that natal day of the church there was to be a new departure, and a revelation of God in man as never before. "We will come unto him and make our abode with him." This Jesus had distinctly declared before He went away. He bade His disciples tarry, wait for this endowment of power: "Behold I will send the promise of My Father upon you, but tarry ye in Jerusalem until ye be endued with power from on high." Luke xxiv. 49.

"When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts ii. 1, 2, 3, 4.

This was a new experience with the apostles.

It was not the enlargement of a blessing already theirs, but an addition, pure and simple, to all they had ever known before that day, though they had walked in sweetest fellowship with their Lord for three years. It was the fulfillment of what had been before time prophesied.

When the people came running together at Jerusalem to see and hear the strange things which followed the outpouring of the Spirit, they attempted to account for the miraculous in a natural way by saying, "These men are full of new wine." It was indeed new wine, but the new wine of the kingdom, a spiritual intoxication. Peter rises to explain and tells the people that "these men are not drunken as ye suppose, but *this* is *that* which was spoken by Joel, the prophet: And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy." Mark that this manifestation of God was to take place

“in the last days”—the last days of the Jewish age—and was to usher in the more glorious dispensation of grace.

The baptism with the Spirit is a fact in history, and it is a fact in human experience. This gift is the legacy of the New Testament church. It is the will of the Father for every child of His who will take it with the conditions affixed.

THE BAPTISM OF THE SPIRIT FORESHADOWED.

The Old Testament is the closed bud, the New Testament is the opening flower. We shall find nothing in the opening flower that was not held in the bud. We may distrust any doctrine claimed for the New Testament which has not its foregleams in the Old. If the baptism with the Spirit is really a special experience of this dispensation of grace, we shall find it foreshadowed somewhere in the Old Testament. The doctrine of the Incarnation had its type in the angel of the Covenant, that of the vicarious suffering for sin is constantly brought to mind in bleeding sacrifice and dripping altar; the resurrection had its foreshadowing in a na-

tion brought up out of and through Jordan—ever the symbol of death, into Canaan, the land of promise.

Now if the doctrine of the Baptism of the Spirit, as a special experience, is taught in the Gospel, we must find types of it in the Book of the Law. Do we find them? Most certainly we do! Very definitely marked too. If we turn to Isaiah sixth we find the prophet had an experience very like to that of the disciples at Pentecost. A new vision of God came to him in the Temple, which brought him on his face to the earth, crying, "I am undone, because I am a man of unclean lips." Vision of God gives vision of self. He could not stand in that Holy Presence. But the same God who reveals sin sends fire to cleanse it: "Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Isaiah vi. 6, 7.

The fire that touched the prophet's lips was fire from heaven, symbolizing the Spirit of God

—the Spirit that always transforms men. It is a picture of Pentecost, a foregleam of the coming glory of the Gospel dispensation.

Another lively type we find in Elisha who sought so persistently the double portion of Elijah's spirit. When Elisha had followed his master from Gilgal to Bethel, from Bethel to Jericho, and from Jericho through the river Jordan, the type of death, Elijah asked him what he should do for him and Elisha answered, "I pray thee let a double portion of thy spirit be upon me." The request was granted and the double portion fell with Elijah's mantle, and the mighty workings of Elisha's life dated from that hour.

Yesterday this man was Elijah's servant, as powerless as any other of the sons of the prophets, today he works miracles as did his Master. This was not growth, but gift; gift suddenly attained, not by any effort or work, but by simple faith and obedience, gift forever his. It was not something given today and lost tomorrow, to be sought anew, nay, it was his forevermore, a part of his life, himself.

Again, the Shekinah was a symbol of the

Holy Ghost in visible manifestation, coming to lead and shield God's people and to fill the Temple with His glory and light. The children of Israel did not come by degrees into the possession of this heavenly presence, but there was a day when God sent the pillar of fire.

So the Pentecostal baptism was not something which the disciples grew up to, developed into. It was a gift. There came a day when as the sound of a rushing mighty wind the Spirit descended and filled all the place. Beloved, if you and I ever know this gracious endowment of power there will be a day, when by the upper-room cleansing the Holy Spirit will come to occupy His temple, our hearts.

PENTECOST WAS A DEFINITE EXPERIENCE.

It had been distinctly foreshadowed in the Old Testament. it had been the burden of the prophecy of Joel. Jesus promised the Comforter if He went away, commanding His disciples to tarry in Jerusalem until they should be endowed with power from on high. This was definite direction for a definite purpose; and when the promised blessing came the disciples

found it to be a definite experience, eclipsing all that had ever touched their lives before, even those memorable years of tender fellowship with the Master Himself. God *in* them was to be—was—superior to God *for* them or God *with* them. Christ's word had fulfillment, "Nevertheless, I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." John xvi. 7. The baptism of the Spirit at Pentecost then was a second experience to all who ever know the Spirit's personal enthronement in the soul.

"Did I not receive all at conversion?" is the question often raised. Is not the child born perfect and is not all, after that, growth? This may seem formidable reasoning to the man who does not think for himself. But to the thinking mind it will occur that while the child is born perfect, with all his parts, he is yet a child. There comes a time later, when he reaches his majority, a marked epoch in his life, when he enters into freedom, no longer "under tutors and governors." He has new duties,

new privileges; begins to exercise his franchise, takes to himself the inheritance, his for years but for the first time coming under his control. Yesterday he could do none of this, but today he is twenty-one and a new, most wonderful epoch has come to his life. This is the full stature of manhood to which Paul refers.

It is just this which transpires when we come into the full stature of Christian manhood. We put away childish things; we enter into liberty from the reigning power of sin; we take conscious possession of our inheritance in Christ, that which if dimly perceived and partially believed for before, yet had not become a fact in experience. So while it is true that the infant is born perfect, and all that follows is growth, it is also true that there is an epoch in every human life which corresponds exactly to the spiritual epoch when a soul meet its Pentecost.

Dr. Gordon, of Boston, the great exponent of spiritual teaching in these last days, whose books have transformed many lives, once said in my pulpit that there were three epochs in his life: One when he was converted; one when

he saw the Personal, Premillennial Advent of his Lord; and one when he was baptized with the Holy Ghost. It was this third uplift in his life which gave to that life its wonderful sublimity. It was something definite with him and this is his teaching in that peerless book of his, "The Ministry of the Spirit."

If then we fail to teach the baptism of the Spirit as a definite experience we have no explanation for the types setting forth this gift, nor for the prophecies concerning it and the wonders which should follow upon its bestowment, neither do we know what to do with the commandment of our Lord to His disciples to tarry until some new power touched their lives.

THIS GIFT WAS THE LEGACY FOR THE NEW
TESTAMENT CHURCH.

Some we find, who claim to be teachers of the Word, who tell us that this special baptism of Pentecost was only for the apostles, not a continual bestowment to the church. In answer to this we say the promise, in the first place, included more than the apostles. "This is that which was spoken by the prophet Joel.

And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams: And on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy." Acts ii. 16, 17, 18.

On servants and handmaidens, on young men and old men, surely this meant more than apostles. Peter connects the prophecy with the fact, when he says, "These men are not drunken as ye suppose but *this is that* which was spoken of by the prophet Joel." There were about one hundred and twenty in the upper room when the gift came. Among them were women as we are definitely told. The record is that the tongues of fire "sat upon *each* of them, and they were *all* filled with the Holy Ghost." The whole hundred and twenty were evidently partakers of the wondrous gift.

Then Peter says the promise is made "unto you and your children, and to all that are afar off, as many as the Lord our God shall call." This makes it clear that the gift was for the

church through all time. This same Peter went to the house of Cornelius by a special call of God to open the door of the Gospel to the Gentile world. It was a divinely called assembly. And while Peter was preaching, we are told, the Spirit fell on them, and they spake with tongues, precisely the thing that transpired at Pentecost. "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost." Acts x. 45.

Peter himself corroborates these facts in his testimony before the brethren in Judea. In his defence before them concerning his going in to preach to a Gentile audience, this is the argument which effectually silences all caviling, that God sanctioned his action by bestowing the gift of the Holy Ghost: "And as I began to speak, the Holy Ghost fell on them *as on us at the beginning.*" This happened ten years after Pentecost and was a gift to the Gentiles proving it was a gift for the church at large, a gift for all the centuries.

Cornelius knew his God before that day, for

we read that he was devout and that his prayers and alms had come up for a memorial before God and we know God was directing his life, even the minutia thereof. When the Spirit fell on him it was not conversion, it was anointing with power.

I know you are ready with the question, What then was meant by Peter's repetition of of the statement of the angel to Cornelius, that he should "tell thee words whereby thou and all thy house shall be saved"? This doubtless refers to full salvation, salvation from himself, just what takes place when we are baptized with the Holy Ghost. Certainly this interpretation is more acceptable than that an unsaved man was devout and his prayers and alms recorded in heaven, God sending an angel for his further instruction.

Paul was not in the company at Pentecost but he needed the same enduement and Ananias was sent to him with a special message from God to lay hands on him that he might receive the Holy Ghost.

We have a very vivid picture of the Holy Ghost as a second blessing in the experience of

those who were converted under Philip at Samaria. "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet He was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." Acts viii. 14, 15, 16, 17.

We read a few verses preceding those just quoted, "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." So these people were Christians, baptized and in the church before Peter and John laid hands on them that they might receive the Holy Ghost.

Only the justified soul can be a candidate for the baptism of the Spirit. "In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation: in whom also, *after that ye believed*, ye were sealed with that Holy Spirit of promise, Which is the earnest

of our inheritance until the redemption of the purchased possession, unto the praise of His glory." Eph. i. 13, 14. You cannot torture the Greek in this passage to make it mean anything else than the anointing of the Spirit subsequent to conversion.

The revised version is even more emphatic: "In whom having also believed ye were sealed with the Holy Spirit of promise. "This sealing was an earnest or foretaste of the assured possession. The incoming of the Spirit brings so much of heaven with Him that the soul no longer walks in shadows but rests in certainties, and exults in victory.

Paul found certain disciples at Ephesus who were ignorant of the Holy Ghost as the great legacy of the believer. He said unto them, "Have ye received the Holy Ghost since ye believed?" Acts xix. 2.

They were disciples, they had believed on the Lord Jesus Christ, but were strangers to the blessed Paraclete. Paul laid hands on them, then the Holy Ghost came upon them, and they spake with tongues and prophesied. xix. 6. Speaking with tongues identifies this

gift with that of Pentecost. Paul, who himself had received the anointing of the Spirit, was deeply anxious that all to whom he ministered might share the incomparable blessing. "My little children, of whom I travail in birth again until Christ be formed in you," he writes to the Galatians.

What does he mean by "travail again"? He is talking to Christians. He must be speaking of some second blessing. He had travailed in birth for them once when they were begotten unto a lively hope; this second travail is that Christ may be formed *in* them. Christ had been given for them, they were under the Blood, but Paul could not rest until they apprehended their full inheritance, which was "Christ *in* you, the hope of glory."

"Christ" here must mean the Spirit of Christ, the blessed Paraclete, the Comforter. As Joseph Cook has said, "The Comforter is but the continued presence of Him whose hands were pierced, and whose head was crowned." We need not separate our thought of the Holy Spirit from the Holy Christ. Jesus said to His disciples, "Go ye into all the world and preach

the Gospel to every creature, and lo, *I am with you* alway, even to the end of the age." Here Christ represents Himself as the abiding Spirit, for only as such could He dwell in us, and continue His presence with us.

Paul said, "I am crucified with Christ," and "Christ liveth in me." Not the corporal Christ, but the spirit Christ, which is the Spirit of the living God, the Holy Spirit, the Pentecostal Gift. "God is a Spirit, and they that worship Him must worship Him in Spirit, and in truth." We are not minimizing the work of Christ when we magnify the work of the Spirit, for He alone can now reveal to us the Christ: "He shall take of the things of Christ and show them unto us." "He shall lead you into all truth." O let us hasten to commit our ways unto His blessed leadership, and tarry until the enduement of power comes. For under His illumination we shall see our glorious inheritance, and take possession even now, a peace within that passeth all understanding, a joy that is unspeakable and full of glory, and an assurance that all hell cannot disturb.

There were two persons of the Trinity es-

pecially concerned in our salvation; and we might naturally expect two experiences as related to those Persons. We are justified by the sacrifice of the Son we are sanctified by the power of the Spirit. Righteousness is the adjustment of man to the *law* of God; holiness is the adjustment of man to the *nature* of God. The first is by the efficacy of the Blood, the second, by the power of the Spirit.

EXPERIENCE CORROBORATES THE WORD.

How many lives have been marked by this second experience, as the beginning of their great usefulness! Jonathan Edwards tells us of the wonderful transformation in his life under the Spirit, when he wrote out his consecration and read it to God on his knees. The Spirit in power filled all his being. It was an epoch in his history and the secret of that wonderful life which shook thousands out of their formalism and made his path luminous with the light of heaven.

Evangelist Moody tells of a wonderful epoch in his life, when through the prayers of two faithful women in his congregation in Chicago,

he was set upon with a mighty hunger for a deeper revelation of God in his soul. He farther relates the marvellous manifestation of the Spirit which came to him later—in New York—when he retired to his room and fell on his face in the presence of his God while waves of love and glory flowed over his soul, infilling every avenue of his being, and setting him on fire with a sacred flame never to be extinguished.

What was this but Pentecost in the nineteenth century? “For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call.” Acts ii. 39. Who will ever attempt to tell what that day’s experience meant for the world? God found an open channel for His Spirit to flow through and has used him for the transforming of thousands and tens of thousands of lives on both hemispheres. His lips from that day, like the lips of Isaiah, have been touched with fire.

• The story of Spirit-filled lives—of fire-touched lips—is always fascinating to the child of God. Let us take another object lesson,

In the year 1879 Rev. Henry Richards sailed for the Congo as a missionary of the Livingston Inland Mission. He established his station at Banza Manteka, one hundred and fifty miles from the mouth of the Congo, and began the prodigious task of converting those wild tribes to Christ.

He toiled faithfully and persistently for seven long years without seeing a convert. From his own lips we have it, that at the end of that time "the people were just as much heathen as they ever were."

"I began to feel," said he, "that there was some mistake in my preaching. In the early days of the apostles souls were converted. Why not now? Is the Gospel less powerful now than then? If heathen then turned from their dumb idols to serve the living God, why should not the heathen of Banza Manteka do the same?" Hoping to get light he studied the Acts of the Apostles and discovered his mistake. He had been preaching without the baptism of Pentecost, a blessing the disciples had needed in addition to the years of teaching and fellowship with the Christ.

He began to fast and pray for the enduement of power. He prayed on until the fire fell. Then entering again upon his ministry he saw the heathen forsaking their idols and bending and bowing before Jehovah as if swayed by the breath of Omnipotence. Enquirers thronged him night and day confessing their sins and seeking the Saviour, so that he had not time to eat or sleep until, as he says, the people of Banza Manteka were no longer heathen.

“I kept a book,” he writes, “and put down the names of those I believed to be truly converted, until I had reached over a thousand names.” Seven years without the enduement of power and without a single convert, a few short months under the baptism of the Spirit and over a thousand souls converted! What a waste of time in this man’s life because he failed to take his full inheritance in Christ!

Since Peter’s life was multiplied a thousand fold by the Pentecostal baptism, since Henry Richard’s life was multiplied a thousand fold by the enduement of power, shall we not seek for like equipment? It is all for us. The promise is given “to you and to your children.”

Beloved, Pentecost is a *fact* in human experience still, and our work will be comparatively fruitless and juiceless until we have been touched with its heavenly fire.

Reader, have you seen your Pentecost? Do you know the upper-room experience? or do you refuse to pay the price? There are thousands who, like Israel of old, come up to Kadesh Barnea and look over into the Promised Land, and even taste of the luscious fruit brought back by the hands of others, but never themselves enter in. There are thousands who, like Moses, view the land from some Pisgah summit but never cross its borders, because in fleshly wisdom and pride they smite the Rock instead of speaking to it.

“If the Lord delight in us then He will bring us into this land and give it us, a land which floweth with milk and honey.” Num. xii. 8.

“The promise is unto you and to your children.” “If ye then being evil, know how to give good gifts to your children, *how much more* shall your heavenly Father give the Holy Spirit to them that ask Him?” Luke ii. 13.

“I take the promised Holy Ghost,
I take the power of Pentecost,
To fill me to the uttermost,
I take, *He* undertakes.”



CHAPTER II.

PENTECOST AND PURITY.

“This is the will of God even
your sanctification.”

I. THESS. iv. 3.

We have seen from the preceding chapter that Pentecost is a fact; a legacy for the New Testament church; a promise to all in every age who are willing to pay the price.

Now what is the price? The price is purity. “And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; And put no difference between us and them, purifying their hearts by faith.” Acts xv. 8, 9.

We find here that the gift of the Holy Ghost and purification are inseparably connected. Peter’s argument is that these Gentiles must have received the Holy Ghost because their hearts were purified. It was the same gift received by the apostles at Pentecost that are now poured out on these outside of Israel, and that

their hearts were purified by faith is taken for granted. Pentecost and Purity are synonymous.

Very many people covet the power of the Spirit who will not bide the fires of His coming. They vainly try to obtain Him as an abiding Guest, forgetting that He only dwells in a clean temple. The cleansing of the ten day prayer-meeting made possible the one day of outpouring.

It is possible that the desire for this indwelling One may be wholly of the flesh—without any crucifixion of the old man whatever—simply that He may be used by us to do wonderful things, thus magnifying self. But God's order is just the opposite of this. He desires to use us, and for His own glory, by making us channels through which His Spirit may freely act. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me;" says Paul, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. ii. 20. Christ is enthroned in the power of the Spirit when, and only when, the self-life is crucified

and the will of the creature is lost in the will of the Creator.

In other words, the man who is baptized with the Holy Ghost is sanctified, and the man who is sanctified is baptized with the Holy Ghost. The two things are eternally wedded and cannot be divorced. "What therefore God hath joined together, let not man put asunder." Holding this truth in mind may save us much confusion.

"This is the will of God, even your sanctification." I. Thess. iv. 3. If it is God's will what in the world can hinder our sanctification except our own will?

But what is sanctification? We are told it is either one of two things; the suppression of the carnal nature or the eradication of the carnal nature. But we prefer to say that it is something superior to either, even the enthronement of the Holy Ghost in a human soul—the abiding presence of the Paraclete—by whom we lovingly and loyally choose God's will in all things.

This may not be eradication, it is not suppression. For how can there be suppression where there is always a loving choice of God's will in all things? When eradication is spoken

of most people reason that what is eradicated will, ought never to appear again. Yet many who are taught and accept this doctrine of the total eradication of the carnal nature at sanctification, are startled some day to find the hydra head of the serpent coming into view again. Naturally there is wonder, fear, then doubt; and finally many are led to distrust everything in their past experience.

About a year since we received a letter from a servant of God whom we had never seen. He said that he had labored several years as an evangelist and with much of the favor of heaven upon his work. He believed and taught the eradication of the carnal nature. One day he was startled to find the carnal nature alive in himself, and so asserting itself that he was thrown into captivity and was soon in such bondage that he stopped preaching for two years.

He writes that he happened to be in New York City, at the time of the October Convention of the Christian Alliance, and stepped into the Tabernacle one day to listen. The author of this little book was speaking and giving the

above definition of sanctification. As he drank in the truth light burst in upon him and darkness fled. He came to his feet and at the time of his writing he was successfully prosecuting evangelistic work once more.

Sanctification is totality for God, or a will parallel with the will of God. While this fellowship is maintained we walk in a sanctified state, and fellowship is maintained while the Holy Ghost is an abiding guest. "If ye abide in Me and My words abide in you, ye shall ask what ye will," ye shall hold the keys of power.

We have a class of persons who believe in the baptism with the Holy Ghost as a second experience, but declare that experience is only for added power for service. Then there are others who, believing in the enduement of power as a second experience, yet hold it to be the eradication of the carnal nature. We affirm that neither of these positions is correct, but, rather, that the enthronement of the Holy Ghost in the soul by faith, creates in us a loving choice of His will in all things. He knows nothing but the will of God. Such as choose, with Him, only to know that will walk without

condemnation. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the Spirit." Rom. viii. 1. There is no condemnation from the *law* to them who are in Christ, and no *self condemnation* to them who walk not after the flesh but after the Spirit.

The baptism of the Spirit means more than power for service, it means heart purity. It is misleading to talk about power for service without talking of purity for fellowship. There can be no power without fellowship.

Reader, have you taken your inheritance? If not, why not? O it is blessed to know that there is not the thickness of tissue-paper between you and God! This you may know when your will is absolutely parallel with the will of God.

The doctrine of eradication of the carnal nature need not be taught as essential to sanctification. What is sin? Sin is the conscious resistance of the Divine will. "Ye will not come to Me that ye might have life." John v. 40. If sin is in the will, then sanctification, or separation from sin is in the will. Jesus

said, "If a man love Me, he will keep My words, and My Father will love him, and we will come unto him and make our abode with him." John xiv. 23.

The Holy Ghost comes to take up His abode in a clean temple. The temple is clean when our will always wills with God. The Bible speaks of being crucified to the world and dead to sin. This is just what takes place when the self-life, in the self-will, is yielded fully to God. Let me quote you on this point a few sentences from the pen of a clear thinker:

"The rebellious will is slain by perfect love, self-will is destroyed, and the human will becomes blended with the divine. This being so, holiness is salvation from a divided will. It is said of Amaziah, 'He did that which was right in the sight of the Lord, but not with a perfect heart:' and many a believer leads a similar life. He loves God, but not perfectly. He is devoted, but not fully. And in harmony with this, his will is a disunited will. He would serve God, but he would serve himself at the same time. Moses fell into this state when God's will took him to the rock, and self-will

made him 'speak unadvisedly with his lips.' And so Saul when God's will sent him on his journey to the Amalekites, but self-will led him to disobey a part of the Lord's commands. Too often the brightness goes out of a Christian's life because the intrusions of self-will are continually permitted. But we are 'called to be saints,' and saintship is not partial, but full, salvation.'

Here, we believe, is common ground where extremes on sanctification may meet, and be both Biblical and rational. Sanctification is the enthronement of the Holy Ghost in a human soul constraining it, by His presence and power, to lovingly and loyally choose God's will in all things: It is the Shekinah which fills all the temple, consuming all else with its effulgence and glory.

FOREGLEAMS OF SANCTIFICATION IN THE OLD TESTAMENT.

Sinai and Calvary are in contrast; but Sinai and Pentecost are halves of the same sphere; one is the type of the other. Sinai was fifty days after the paschal lamb was slain in Egypt,

Pentecost was fifty days after the paschal lamb on Calvary. Sinai was holiness *demand*ed, but man unaided, was powerless to meet the demand. Pentecost is holiness *provid*ed, with Omnipotence dwelling within to assure it.

The first commandment could only be kept by a sanctified heart, "Thou shalt love the Lord thy God with all thy heart." This undivided love can only reign in a heart purified by the Holy Ghost. Pentecost alone can prepare us to keep the law. "And I will put My Spirit within you and cause you to walk in My statutes, and ye shall keep My judgments and do them." Ez. xxxvi. 27. This the prophet Ezekiel saw to be possible for man under the more glorious dispensation of the Spirit.

He saw two experiences of the Gospel age: "A new heart also will I give you, and a new Spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." This is a perfect description of what is done for the sinner.

But the prophet saw something more than this: "And I will put My Spirit within you and *cause* you to walk in My statutes, and ye shall

keep my judgments and do them." Here we have the enduement of the Spirit set forth in language which cannot be mistaken. "I will put My Spirit *within* you"; no doubt Ezekiel saw, among other blessings of the Spirit, the mighty outpouring of Pentecost, the incoming of the Trinity in unity into a human soul, by which the individual would be permanently changed and *caused* to walk in the will and way of God.

When the Spirit is enthroned within there is a mighty causation force at the fountain of our being as an impelling power. Ah! but it is blessed to know that the keeping power is with Him "who caused us to walk in His statutes, and keep His commandments and do them."

The wonderful experience of Isaiah, when his lips were touched, not only gives us a type of a second experience, but in a special manner the cleansing which accompanies God's enthronement in the human soul. A mighty work of cleansing took place. The angel laid the coal of fire upon his mouth and said, "Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged." This is

just what the Spirit does when He takes the throne of the heart; something comes to pass, the buyers and sellers go out of the temple leaving it under His perfect sway.

Again, what mean the commands for ceremonial sanctification in the Old Testament unless these shadows were to find their substance in the New Testament? Over and over God calls upon His people to sanctify themselves and make ready for the display of His presence and power. Significant among these commands—for purity was that given to Joshua just before crossing the Jordan into Canaan: “And Joshua said unto the people sanctify yourselves: for tomorrow the Lord will do wonders among you.”

God was about to reveal Himself in majesty and power. The people were to sanctify themselves—which required separation from certain things and outward cleansing. They were to make ready, for God was coming among them. They were—by a sovereign act of God—going into Canaan, and Canaan is not so much a type of heaven as it is of the sanctified life. As ceremonial cleansing was essential to entering

Canaan of old, so is heart cleansing essential now to the entering of the Canaan of rest and victory.

Ceremonial cleansing among the Israelites of old was not a process, but an act to be performed. The shadow must tell of the substance. The crossing of Jordan was not a life work, it was a definite act performed and finished. These people were one day in the wilderness, the next they were in Canaan. There was a life in Canaan, however, which would constantly let them into a deeper knowledge of God.

Pentecost is purity. What means the laver for cleansing which stands between the brazen altar and the holy place? Each part of the tabernacle was to preach the Gospel, and hence God ordered the construction of every part of it. Its exact size, the materials from which every thing was to be made. The furniture also with all its belongings even to the minutia. When the pattern had been given God said unto Moses, "See that thou make all things according to the pattern shown to thee in the mount." Heb. viii. 5. It was of God's ordering, and it must be done exactly as He had commanded,

for it was to be God's dwelling-place among men. Every part of it was vocal with the Gospel of the New dispensation. It was salvation in an object lesson; an epitome of the great redemption scheme.

There were three parts to the tabernacle; the outer court, where the bloody sacrifices were offered, and the brazen altar where the smoking sacrifice was seen. This was the type of justification, for blood was the ground of pardon. The next was the holy place where was found the altar of incense, the type of prayer, and also the table of shewbread which was ever there, the type of the unfailing supply; and the seven-bowled lamp, ever burning, from the constant supply of oil. This was the type of the light of the Holy Ghost, which light never dims in a sanctified soul.

The outer court then is justification, the holy place is sanctification, and the Holy of holies is glorification: For none ever went into the Holy of holies except the High Priest and no one has entered the Holy of holies above except our High Priest, Jesus the Christ. We may come to that holy place in prayer, and by

faith look through the rent veil, but He only has entered in.

Now let us inquire as to the meaning of the brazen laver filled with water, which stood at the door of the holy place. All who went in to the holy place had to be cleansed at this laver according to the law to be ceremonially clean before entering the sacred precinct. This has no meaning in the New Testament unless it be the cleansing of our hearts as we enter into a life of totality for God, where the light never dies and the bread never fails, and where the smoke of incense is ever floating heavenward. Pentecost and Purity are identical then in the types.

WHAT OF THE SUBSTANCE.

Coming back to Pentecost, we find a mighty cleansing took place under that baptism. What a transformation in Peter! He had been impetuous, self-conceited and boastful; cowardly, weak and vacillating. After Pentecost the fleshly elements so prominent before, has vanished forever. He is ready to die or suffer uncomplainingly for his Master.

James and John, the sons of Zebedee, came

unto Jesus asking for places of honor on His right hand and on His left, while He was yet with them on earth, showing that they were largely still in the flesh. But after the fire of Pentecost fell, all this unholy ambition was consumed.

The upper-room experience for ten days had been searching and cleansing. We are told they were in prayer. No one can come into the presence of God without having more or less revelation of his own heart. Day after day, as they prayed, they came up against sins which had to be put away, until at last God found clean hearts and the right of way, and came down to fill all of them with His power and glory.

We have teachers in these days who would fain make the way to holiness easy. They tell us to "take" the Holy Ghost, just "take" Him. But the disciples could not take Him without the days of preparation, and what was true then is still true. "Tarry" is still the word to those who would win.

Peter said of the Gentile house of Cornelius, that when they received the Holy Ghost God purified their hearts. "If we confess our sins,

He is faithful and just to forgive our sins, and to *cleanse* us from all unrighteousness." I John i. 9. Forgiveness and cleansing are closely linked together in this passage, yet as two distinct experiences. "Having therefore these promises, dearly beloved, let us cleanse ourselves from *all* filthiness of the flesh and spirit *perfecting* holiness in the fear of God." II. Cor. vii. 1.

There is filthiness of the mind and spirit as well as of the flesh; but the enduement of the Spirit sweeps the whole man, body, soul and spirit. "And the very God of Peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus." I. Thess. ii. 20. Paul believed we could live a blameless life, sanctified through the Spirit.

"That He would grant unto us, that we being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him, all the days of our life." Luke i. 74, 75. Primarily this passage doubtless refers to Israel of old; but Zecharias was under the Spirit of prophecy, and was

portraying the blessed heritage of every believer in the Spirit's dispensation. The Holy Spirit comes to destroy our enemies that we may walk in holiness and righteousness all the days of our lives. We find Pentecost and Purity are wedded in the shadows of the Old Testament, and in the substance of the New.

HOW MUCH DOES PURITY MEAN?

Does it mean perfection? Yes, and no. It does not mean perfection of knowledge. Progress is the eternal law of our being. It is not perfection in power; Omnipotence alone can claim that. Yet we are commanded to be perfect, and there is something God counts perfection in His children. Hezekiah could say to God, "I have served Thee with a *perfect* heart." What perfection does he mean? He means perfect love and loyalty. That a man can render, and does render when His will is wholly abandoned to the will of God.

Purity is not maturity. I may be living in perfect obedience to the divine law, so far as I know it, today, but the wider knowledge of tomorrow may require me to take a step further

in obedience. Just here is where many strike mist and fog, and just here we covet above all things clearness of thought. It is possible to be perfect in the sight of God when we are not accounted so in the sight of men.

“And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before *Me* and be thou perfect.” Gen. xvii. 1. The patriarch was asked to walk before God. God was to pronounce on the man, and His judgment is always based on the motive. “Evil done without the motive to do it, is not accounted evil;” While the motive to do right—even though hindered in its fulfillment—is accounted as though done.

The Holy Spirit has recorded that “*Love* is the fulfilling of the law.” There may be great imperfection in the sight of men, but God, who sees the love which rules the heart, pronounces the law kept. The teacher is the one to pronounce on the scholar’s deportment and studies, not some member of the child’s family. If his instructor pronounces the pupil perfect who shall question?

I have somewhere seen an illustration which seems to epitomize this truth very clearly. Some young people were picking flowers in a garden, making bouquets for their friends. A little toddler, who was straying with them among the blossoms, says to himself, "I'll get a bouquet for mamma." He proceeds to pick the flowers, but in doing so gathers grass and weeds as well. But, all unconscious of any lack in his gift, he runs in to her with a heart brimful of love, and presents it, saying, "Mamma, I have brought you a nice bouquet."

The mother accepts the gift with thanks. She sees that in itself it is very imperfect, but the love which brought it is perfect in her sight. So perfect love and perfect loyalty make a perfect heart in the sight of God.

Purity is not maturity. We go on to know, and our life will ever be one eternal unfolding of something higher. When Abraham had separated from Lot God bade him arise and look over his heritage. "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and south-

ward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed forever." Gen. xiii. 14, 15. Lot had chosen for himself, and his property and family were hopelessly wrecked by his choice. But Abraham, in perfect submission, allowed God to choose for him, and consequently the Almighty gave him the deed of the whole land.

He knew very little about the wonderful heritage then. But God says to him, "Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Gen. xiii. 17. He had the deed, but God commanded him to arise and explore his inheritance. "Every place that the sole of your foot shall tread upon, that have I given unto you." Josh. i. 3. The inheritance given must be taken possession of by exploration.

I remember, when a lad, my father purchased a farm in western New York. The farm was narrow and long, and nearly half of it was woodland. My father bought it without very much examination of what was in the wood lot. We found afterward that nearly every lot had a spring in some corner where,

with a little cleaning out, the sparkling water flowed for the use of the flocks and herds.

On further acquaintance, it was discovered that there were chestnut trees for stocking the place with rails, and still farther on stood great pines, furnishing the best of lumber. Beside all this was a fine sugar grove, where we made our supply of sugar every year.

Now with every fresh discovery my father did not feel obliged to make out a new deed. No, it was all in the deed he had. He was simply exploring what he really had. So, beloved, the full inheritance is ours in Christ Jesus, but we shall never apprehend or comprehend what that inheritance is, except under the light and leading of the Holy Ghost. "He shall take of the things of Christ and show them unto you."

"But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John xiv. 26. When the Holy Ghost is come, He shall lead us into all the truth. Shall we let Him come and take

His rightful throne? Let Him hold us in glad captivity to His sweet and lawful sway?

HOW MAY I TAKE THE PENTECOSTAL BLESSING?

First of all we must believe it is for us. "He that cometh unto God must believe." This is the first condition over the entrance of every promise. If we doubt whether there be any such experience we shall cry in vain, the fire will never fall. He who is ready to lay his sacrifice on the altar in absolute trust, like Elijah of old, will see heavenly flame pierce the clouds and fall to consume it.

If your faith wavers betake yourself to the Word of God, and especially to the book of Acts. Read, study, until you know that it is "the promise of the Father," and that it is "to you and to your children." Get these two things settled and you have a place for your feet to stand. When this is done, your faith will hold you through the furnace of purification and separation like that the disciples had in the ten-day prayer meeting. If their faith had not held to the promise they would never have stayed ten days waiting. If we really be-

lieve it is for us, there will come over us a deathless hunger which compels us, with Jacob, to cry out, "I will not let thee go except thou bless me."

Let the consecration be complete. If any idols are left in the heart "the Lord will not hear us."

I remember well when the hunger was upon me, fifteen years ago, in the old Sacarappa tent at Old Orchard. Brother Sanford, now in heaven, was leading the meeting. The altar "which sanctifies the gift" was distinctly before me. The struggle was fierce for a time, but at last everything was laid on the altar—all I knew and all I did not know—and I took my hands off of the sacrifice and the fire fell.

I was not swept with any cyclone of feeling, but a peace like the peace of yon blue heavens filled my soul, and a sense of cleanness even in the presence of divine purity, and a fellowship with the Holy Ghost without a shadow to mar it. That day I took the keys to God's Word as never before, and have gone on to explore the purchased possession. While all days are not alike, yet from that day of the Spirit's bap-

tism, I have had access to God and truth on a higher plane than ever before.

Dr. Levy, of Philadelphia, tells a wonderful story of the purifying power of the Pentecostal baptism on his heart. He acknowledges that his ministry was full of self-seeking and unholy ambition until he met a company of people who had entered into the freedom of the glorious inheritance. Hear his own words:

“Day after day with meekness and gentleness, and yet with unwavering confidence, they told the story of long years of conflict, and of ultimate and complete triumph through faith. These Christians (thought he) are certainly in possession of a secret of wonderful power and sweetness. What can it be? Is it justification? No, it cannot be that, I have experienced the blessing of justification. My desires were kindled; an insatiable hunger seized my soul, to be saved from sin, to be cleansed from all iniquity. The Spirit of God whispered these precious words, ‘But if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin.’ It does

now, this instant, cleanse! My heart laid hold of this wonderful truth, and a strange peace entered my soul. I exclaimed within myself, 'I am free.' I threw myself into a chair, and at once the blessed baptism came. I seemed filled with all the fulness of God. I wept for joy. All night long I wept! On the street and in the sanctuary tears continued to flow. The fountains of my being seemed broken up, and my heart was dissolved in gratitude and praise.

"The sovereign will of God seemed at once so sweet and blessed that I felt lost in the thought that God ruled over me and in me. All my ransomed passions came rushing from their secret places to do homage to His holy and adorable will. The personality and office work of the Holy Ghost were revealed to my spiritual perception as they never had been before. He taught me more of His own adorable being in one moment than I had learned from theological treatises during all my life.

"Life," he goes on to say, "has become marvellously simplified and natural. I no longer work *for* liberty, but *from* liberty; not *for* life,

but *from* life. That which before was either impossible, or at least difficult, is now natural and easy. I have been conscious ever since the Spirit came, moment by moment, of the cleansing power of Christ's blood, of the absence of fear, all disquietude, all uncertainty, and the presence of abounding love, joy and assurance."

The indwelling Comforter put a solar light on Dr. Levy's face, which has been speaking of heaven ever since. Pentecost and Purity were identical in this man's wonderful experience. If you covet the baptism of the Spirit, reader, you must be willing to pay the price of purity.

"Claiming the promise in Jesus' dear name,
Emptied of self, and with love all aflame,
Filled with the Spirit, I walk with my Lord,
Kept by His power in sweetest accord;
Safe in His presence, secure from all ill,
Weak though I am, I can do my Lord's will."



CHAPTER III.

PENTECOST AND PROPHESYING.

“Ye shall be witnesses of me.”

ACTS i. 8.

We have seen that Pentecost is a fact; that Pentecost and Purity are inseparably wedded. We now call attention to some of the fruits of the Spirit-filled life.

Among the first things we find after the fiery baptism fell is this, that they began to declare the wonderful things pertaining to the kingdom of God. A few days later we read that “they were all filled with the Holy Ghost, and they spake the Word of God with *boldness*.”

The word prophesying is not used so much in the Old Testament sense of foretelling future events as in the New Testament sense of testifying to the truth, preaching, exhorting. “Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.” I. Cor. xiv. 1. “But he that prophesieth speaketh unto men to edification, and exhortation, and com-

fort." I. Cor. xiv. 3. "For ye may all prophesy one by one, that all may learn, and all may be comforted." I. Cor. xiv. 31.

These passages make it clear that prophesying in the New Testament means bearing the message of God. The Pentecostal enduement makes the message effective, by putting into it three fundamental elements: Illumination, Certitude and Overflow.

ILLUMINATION.

Illumination was the first evidence of the great Pentecostal outpouring. They began to speak because the Spirit had given them something to say. Their minds were lifted up, and the truth thrown upon them with such vividness and power they must be spoken. "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John xiv. 26.

Under this baptism the understanding, the imagination and the memory are all quickened to new and unwonted activity and force. When

Peter and John, filled with the Holy Ghost, were threatened by the Jewish authorities and commanded to speak no more in the name of Jesus their reply was, "We cannot but speak the things we have seen and heard." They had seen and heard more than ordinary men, and therefore must, and did, speak even at the hazard of their lives.

This is just what the prophet Joel had said would follow the great outpouring. Young men should see visions, and old men should dream dreams. "And on my servants, and on my handmaidens, will I pour out in those days of My Spirit, and they shall *prophesy*," they shall utter the things of the Kingdom, made wonderful to them under the illumination of the Holy Ghost.

The Pentecostal gift to the soul is what the lens is to the eye. We look into the heavens on a clear evening and we see the glory of God in the myriads of stars filling all the canopy. The sight is beautiful. But if we swing the telescope between our eye and the heavens, and look through that we see far on through space with its revealings of millions of suns and

worlds, the glory of which never could reach the unaided natural eye.

So if we take the microscope it reveals a world below us undiscoverable by the naked sight. Put a bit of moss from the tree—a mere speck, without attraction or beauty—beneath the powerful magnifying glass, and behold our inch of green has become a tree, with limbs and branches, and leaves varied in hue and form, and we are fascinated with the vision.

By the aid of the lens, then, we have a world above us and a world below us added to the world our natural eye discovers. Three worlds instead of one. Just this the baptism with the Holy Spirit gives us. Under His illumination we see, as never before, the constellations of the skies, and the pathway of God amid the stars. The great promises loom up in splendor ineffable. The footsteps of God are seen through His wonderful plan of the ages.

The Spirit's illumination brings also to our view the minor duties and courtesies of every day life; the little things which touch the heavens in their significance, like the two mites the poor widow cast into the treasury. And

not only on little *acts*, but as truly on little *words* in the Sacred Book, does the Spirit throw light, and lead us through these tiny doorways into vast corridors of truth.

Many things in life and revelation, never perceived before, are now invested with peculiar significance, beauty and glory. It is this clarified vision which sets the soul on fire and forces the lips to speak the wonderful things of God. It is with such vision that we discover God on the arena of human action.

Among the foregleams of Pentecost in the Old Testament, Elisha furnishes a striking example—he who asked for the double portion of His Master's Spirit. We find his vision so quickened that he could see the spiritual body-guard God had furnished for him at Dothan. When his servant came to him one morning in great fear, declaring that they were compassed about with the horses and chariots of the enemy, crying, "How shall we do?" Elisha calmly replied, "Fear not, for they that be with us are more than they that be with them." "And the Lord opened the eyes of the young man, and he saw; and behold, the mountain was full of

horses and chariots of fire round about Elisha.”

II. Kings vi. 16-17.

Ah, it was worth something to have a vision which could discover God on the field! For out of such conviction he could speak strong words of comfort to others who were in great perturbation and doubt. We find still that there are those who have followed their Master through the Jordan of death, who have received the fallen mantle from the chariot of fire, who have quickened vision, anointed eyes, to behold God in the events of human history, still ruling in His world. These are able to bring words of comfort to the fearful ones of earth. Paul could say to the trembling mariners, who with faces blanched with fear, were being driven up and down on the sea of Adria, “Be of good cheer.” It was worth everything in such an hour as that to have divine illumination, to see God’s angel, to know how to speak God’s words after Him, thus encouraging the fainting hearts of his terror-stricken comrades.

We can only become true prophets of the Word, either for comfort or condemnation, as the illumination of the Holy Ghost is upon us.

Paul, in writing to the Thessalonians, says: "For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." I. Thess. i. 5.

When the Word comes in the Holy Ghost, it not only comes from lips touched with fire, but falls on hearts melted by the same flame. "And when He is come, He will convict the world in respect of sin, and of righteousness, and of judgment." Jno. xvi. 8., R. V.

There was a power of conviction on the people after Pentecost never known before. The enormity of their sin in the brutal treatment Jesus received, culminating in His crucifixion, had seemed to rest lightly upon them until the burning words from Peter's fire-touched lips smote their hearts: "Therefore, let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this they were pricked in their heart, and said unto Peter, and to the rest of the Apostles, Men and brethren what shall we do?" Acts ii. 36-37.

The thousands now tremble under conviction

for the Spirit is now revealing sin, righteousness and judgment. "Of sin because they believe not on Me." Under the x-rays of the Holy Ghost they saw the enormity of their crime in refusing to believe Him who had been evidently set forth crucified among them. "Of righteousness, because I go to my Father." Righteousness for man was not completed until Christ was raised from the dead and had ascended up on high. Not until He was seated in the heavenlies had He a perfect righteousness for us. Then the great work was completed and He sent forth the Spirit to witness to the stupendous fact. "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear." Acts ii. 33.

By His power they were not only convicted of sin, but of righteousness completed through the Mighty One, now exalted above all principalities and powers. But the Spirit's coming was not only to reprove of *sin* and of *righteousness*, but of judgment to come. The soul which has a true revelation of sin, and flies not to the

righteousness provided, must tremble under coming judgment. It was just this which led the three thousand, to whom Peter was preaching, to cry out, "Men and brethren, what shall we do?"

Illumination is the first essential to successful witnessing. The aged Simeon, standing in the temple day after day, waiting for the assured promise of God that he should see the Messiah, needed no voice to declare to him that the Child of these humble parents was He, the expected One. In this helpless Infant, borne in its mother's arms, he recognized the Son of God, the Redeemer of the World. Why? He had received the inner illumination—"the Holy Ghost was upon him"—and his lips burst unhesitatingly into praise and thanksgiving for the goodness that had spared his life for such privilege; to the Lord who keeps His royal word to the most lowly of His own.

When Zacharias had his lips unsealed after the birth of John, and the Holy Ghost had come upon him, he was given prophetic vision, and uttered wonderful things concerning the coming Kingdom. One of the most significant

of these was, that we should "serve God without fear, in holiness and righteousness, before Him, all the days of our lives." That there would be a victory life under the more glorious dispensation now being ushered in.

The man who speaks effectively must not only speak under divine illumination, but under divine conviction. "We having the same spirit of faith, according as it is written, I believe, and therefore speak; knowing that We which raised up the Lord Jesus shall raise us up also by Jesus, and shall present us with you." II. Cor. iv. 13, 14.

Believing and knowing puts a divine enthusiasm into our speech. The world waits to hear a man who speaks what he *knows*. It is the truth red hot from the molten crucible of a glowing experience which will find the people, as it did under Peter at Pentecost. He spake of what he knew. Paul could say, "I *know* whom I have believed," and hence earth's rulers must acknowledge "almost thou persuadest me to be a Christian."

"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be

witnesses unto Me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth." Acts i. 8.

Pentecost makes a *witness* of the messenger and not a *pleader* simply. The pleader in the court room talks about what he has heard stated, but the witness talks about what he knows. We have a great many pleaders in these days, both in the pulpit and pew, who talk about what they have heard, but so few, comparatively, as true witnesses, speak out of the soul's deep experiences. This is especially the mission of the Spirit, to "take the things of Christ and show them unto us;" to so burn them upon our hearts that we can but give utterance to the overflow life now springing within.

Peter could say, "We have not followed cunningly devised fables when we made known unto you the coming and power of our Lord Jesus Christ but were eye-witnesses of His Majesty." He was speaking out of the certainty of knowledge. Such a man labors with a sustained enthusiasm. This certainly comes through the power of Pentecost.

I know a young lady, to whom I was a pastor,

whose religious life for years was without any significance; indeed, was rather light and trifling. There was no attraction to her religious utterances until she was baptized with the Holy Ghost. Then her life was revolutionized. Her speech became fascinating, and held the people; it was invested now with a burning earnestness, which was vital, because it was born of what she knew. She told the story of the cross in a very simple manner, but with blood-earnestness born of a Spirit-filled soul, and scores of hardened men and women were won to Christ. This girl's experience has been a thousand times repeated in the lives of those who have come under the pentecostal power. "They spake with other tongues." It is true still. New tongues are given when the Comforter is enthroned within.

"And when they had prayed, the place was shaken where there were assembled together: and they were all filled with the Holy Ghost, and they spake the word of God with *boldness*." Acts iv. 31. These are the men who were in the upper rooms a few days previous. They knew how to pray, and things were mightily

shaken up when they did pray. Their prayers were winged by the Holy Ghost, touching the throne of the universe, moving all that was movable on earth. Being filled with the Holy Ghost they spake the word of God with *boldness*. Men marvelled and trembled under their speech. Their words were as barbed arrows, as nails driven in a sure place. "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all."

When Peter and John had healed the cripple at the gate Beautiful, claiming that it was in the name of Jesus, they were arrested by the people who tried to silence them. But the fearless messengers kept right on, and we are told that "When they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." Acts iv. 8.

What was the secret of this marvelling on the part of the Jews? We find it in the context: "Then Peter, *filled with the Holy Ghost*, said unto them, Ye rulers of the people, and elders of

Israel." Acts iv. 8. His lips were fire-touched, this was the secret of it all. He was speaking out of conviction so deep, and knowledge so certain, that men could only wonder and marvel from the plane on which they stood. The man who speaks with authority must speak in the assurance which the Holy Ghost alone can give.

OVERFLOW.

The man who is an effective witness must not only have divine illumination, divine conviction, but divine fullness. "Be filled with the Spirit," is the divine injunction. The Holy Ghost is higher than we are, and no man can have Him abiding within without having an overflow life.

In Bellplane, Iowa, some years ago the people were sinking a well. When they had reached a great depth, suddenly one day, they struck a pent-up lake, which spouted thirty feet in air, six feet across the top of the stream. This flowing continued to pour its mighty flood of waters until the town was endangered and it began to run over the thresholds of the houses.

A great fear took hold of the inhabitants until they succeeded in closing the fountain and staying the waters.

Was it not like this when the day of Pentecost was fully come and the fountain of divine love was unsealed? "It shall come to pass in those days, I will pour out of My Spirit on all flesh." "The promise is unto you and to your children, and to them that are afar off."

These floods have forced their way even over the thresholds of our heart's door, giving proof of the inexhaustible supply if we but welcome His incoming.

We are not willing to be flooded by His power and have our self-life drowned in the blessed flow. So we bid Him shut off the fountain, saying: "Go Thy way for this time," and thus do despite unto the Spirit of Grace. But when we welcome the waters of salvation to their uttermost, then we become springing fountains ourselves. "The water that I shall give, shall be in him a well of water springing up," springing up! "into everlasting life."

"In the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst,

let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified." Jno. vii. 37, 38, 39.

The Spirit-filled man has an abounding life, an overflow life. "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." II. Cor. ix. 8. To abound is to have enough for yourself and some to spare. We love to see abounding life in the body. It is inspiring to see the boys come tumbling over each other out of the school room, throwing their caps and chasing one another. It is simply abounding life, and must be spent in some way.

But while it is inspiring to see this overflow of life in the physical nature, it is infinitely more so to see it in the spiritual nature. We love, we admire, spring, buoyancy and gladness in spiritual life. The real vitality which takes a man off from Grumble Row and settles him

for life on Thanksgiving Street, putting a new song in his mouth and an unending spring of joy in his soul, is sure to flow over on some one else.

Two men were riding over a Western prairie, the one a Western farmer, the other an Eastern merchant. They both stood looking from the back end of the car, the track of which they were leaving rapidly behind. The merchant said to the farmer: "Can you tell me why the track we are on is so dry and dusty, while the one over there is so fresh and green?"

"That is easily explained," answered the farmer. "We have great grain fields in the West, and are so rich in grain that we grow careless in handling it. We fill our cars for the Eastern market so full that the jolting as it travels sprinkles the track and its borders; the rain and sunshine manage the rest, and yonder road is kept green and beautiful by its growth. But this road, over which we travel today, has little passing over it except the trundle of the empty cars; hence it has only dust and dearth."

Reader, are you living the overflow life? Are you sowing seeds of verdure and beauty over the

way you journey, or is there nothing to mark your path save the trundle of an empty life over a dusty road?

The Pentecostal gift is the overflow life which puts the go and the flow into us, making us living witnesses for our glorified King. John, we are told "was a burning and shining light." He was "filled with the Holy Ghost from his mother's womb." It was this that made him burn and shine.

His speech burned when he uncovered Herod's sin; it shone when, in self-renunciation, he said: "Behold the Lamb of God which taketh away the sin of the world;" and later, in divine humility, "He must increase, but I must decrease."

The Pentecostal baptism then makes us effective witnesses by giving us illumination, certitude—or certainty of conviction—and the overflow life. The living illustrations of this subject might be multiplied by the score.

A young man connected with Branch Street Church, Lowell, Mass., only twenty-one years of age, had no power as a witness until he came under the Pentecostal baptism. But then, with

soul aflame, and lips touched with fire, he began to testify for God. He went down to the Provinces for a visit, but soon had his hands full of Christian work. Within two or three months two hundred or more were converted, ninety-nine being baptized into one church.

Do you sigh for power? Do you long to help and bless the world? Remember there is only one equipment that will make it possible: The upper chamber experience, "Ye shall receive power, after that the Holy Ghost has come upon you, and ye shall *witness* of me."

The most striking object lesson perhaps, that we could have for this chapter is that of Amanda Smith, the colored evangelist. She is known around the world. She was born a slave, and was over the wash tub for a living until she went one day to hear John Inskip, of blessed memory, preach on full salvation.

Under the sermon she just took the gift of the Holy Ghost, and from that day her life was revolutionized. Her illumination on divine things amounted almost to prophetic vision. Her soul so rested in God that she spoke with a glowing enthusiasm. Added to all this was an

overflowing wellspring of joy. Her words would burn; her words would inspire. People everywhere hung upon her lips, and treasured the gracious words which proceeded out of her mouth. She traveled the world over without a dollar of her own. She was entertained by the elite of society in England and Scotland, dining with lords and dukes. Her words and songs were a blessing to thousands.

She went to India, laboring in Bombay and Calcutta for months among the English-speaking people. Bishop Thoburn, of the Methodist Church, with whom she labored, said respecting her: "During the seventeen years that I have lived in Calcutta, I have known many famous strangers to visit the city, some of whom attracted large audiences; but I have never known anyone who could draw and hold so large an audience as Mrs. Smith." She went also to Africa, laboring for eight years among those of her own race and color, being made an untold blessing to hundreds and thousands.

Born a slave, uneducated, dependent for a living the early part of her life on the tubs and wash board she found it so hard to dedi-

cate to God—her little all—rising from the lowest ranks of life to highest honor and service! What was the secret of it all? It was that eventful Sabbath when she heard the man of God upon the full inheritance of a child of God, and made her surrender.

My brother and sister! You who are this moment perusing the pages of this little book, let me ask you in tenderest love one question: Is it not true that it might never be possible for you to become all that Amanda Smith became to this world, you might yet be tenfold more a power for God than you are now if but you would accept the Pentecostal baptism. *It is for you.* Has the fire ever fallen upon your heart? If not, why not?

“Thou must be true thyself
If thou the truth wouldst teach,
It needs the overflow of heart
To give the lips full speech.”

CHAPTER IV.

PENTECOST AND POWER.

“Ye shall receive power when
the Holy Spirit is come upon
you.”

ACTS i. 8.

“God hath spoken once; twice have I heard this, that power belongeth unto God.” Yes, power belongeth unto God whether we see it in swinging worlds, thundering cataracts, or smiling flowers.

Power, like God, cannot be seen; its manifestations or consequences are what we see. We do not see the power of electricity; but we do see the electric car, loaded to the utmost, climbing the hill at forty-five degrees, with the ease of a bird. We do not see the power of a sunbeam, but we do see the tons of water unloosened from the clouds which the sunbeam has carried thither.

We do not see the Pentecostal fire which sets the soul aflame, but we do see the Spirit-

might which is superhuman. Jesus said to His disciples: "Tarry ye in the city of Jerusalem until ye be endued with power from on high. It was the power of God; the might of the Holy Spirit. Power *received* from the dynamo of heaven. "The God of Israel is He that giveth strength and power unto His people."

How much does Pentecostal power mean to a human soul? It means victory over the world, the flesh, and the devil. It means the power to produce the fruits of the Spirit in our lives. It means power to move and mould human character for God and heaven.

VICTORY THROUGH THE SPIRIT.

"The first man is of the earth, earthy." Yes, earthy, that is the word! There is a mighty gravitation of the natural man downward," until Christ be formed in you the hope of glory." Even then the remains of the carnal nature are left, often bringing us into captivity and compelling us to cry out, "Who shall deliver us from the body of this death?"

This conflict life goes on until the Paraclete has come, until the Blessed Comforter is enthroned. Then the soul is emancipated from the reigning power of sin, the will is in sweet captivity to the will of God. The world, with its allurements, now pleads in vain; the soul can say to the great waves of temptation "thus far shalt thou come and no farther, here shall thy proud waves be stayed." The world's ambitions, the world's cheap pleasures, are all under our feet, while the soul rests in the divine poise of the Spirit's might, conscious of victory.

I have seen the most vain and worldly-minded Christian so changed, so transformed that he needed an introduction to his former self after the enduement of power came. The pleasures that had been his life suddenly lost their charm, and dropped from his desire as the seared leaves in springtime drop from the bough when the new life rushes in. The man who, like the two sons of Zebedee, wanted the first place of preferment, has suddenly lost his thirst for prominence. The mercenary man, who could only see value in life as

it was measured by the magnitude of his pile, has taken the world into his sympathy, and his purse strings have been loosened as if by some magic hand. The baptism of love which has swept his soul has consumed his self-life and made him the companion of the white angels of love, charity, sympathy and benevolence.

The fleshy mind often brings us into captivity, until we have learned our heritage of freedom in the victories of the Spirit. "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Rom. viii. 9. The Spirit of God cannot hold the throne of your heart while the heart is filled with envy, jealousy, hatred, malice and all the brood of fleshy tendencies. When the Spirit comes in they must go out, and they do go out. "So then they that are in the flesh cannot please God." "For if ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deed of the body, ye shall live." Rom. viii. 13.

This mortification of the flesh can only be wrought through the victories of the Spirit.

Here is a man who has been a slave of appetite, who finds himself humiliated again and again under the assaults of the tempter, until he learns of victory through the Spirit. He finds the upper chamber and waits the "promise of the Father;" the fire falls, and in its holy flame his fetters are burned off, and he springs to his feet in conscious liberty. The Spirit hath made him free. Thus power is given over the flesh. This has been repeated a thousand times.

The same is true of every weakness of the flesh. Pentecost is the answer to it all. "This I say then, Walk in the Spirit and ye shall not fulfill the lust of the flesh." Gal. v. 16. O, how precious to feel beneath you, in every weakness of the flesh, the undergirdings of omnipotence, being made thereby "more than conquerors." For to be more than conqueror, is to come from the field of conflict, not a conqueror simply, but to bring spoils from the enemy.

Are you, reader, *more* than conqueror? Do you know what it is to turn your enemies into servants to minister unto you? This is your

privilege in the might of the Pentecostal baptism.

The enduement of Pentecost not only gives victory over the world and the flesh, but also over the devil himself, the arch enemy of our souls. "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." Eph. vi. 12—R.V.

We are pitted against the devil and his spiritual hosts. He is a spirit and has access to our spiritual natures. He can never be successfully met except in the might of Omnipotence; the strong man armed will keep the house until a stronger than he shall bind him and cast him out. Jesus Himself needed to be armed with the Holy Ghost before meeting the devil in the wilderness. We read that "He was led up of the Spirit into the wilderness to be tempted of the devil." He was Spirit-armed, and then Spirit-led, and we know He was Spirit-begotten. And yet, in the wisdom of the Father, the Spirit was caused to descend in visible form, like a dove, resting upon Him.

It would seem as if God was anxious that there would be no misunderstanding, and so gave the world an object lesson which should be forever before men, of the Spirit's coming upon Jesus.

And all this was emphasized by the acknowledgement of the Father, whose voice was heard from the excellent glory, saying, "This is my Beloved Son, in whom I am well pleased." We are not left in any uncertainty, either, as to the reality of the Spirit's power in Christ's life or the necessity of His coming thereto. For from that time, the Spirit seems to take His life-work under His control. The words, "He was *led* up of of the Spirit into the wilderness to be tempted of the devil," would seem to imply that the Spirit's baptism was essential to the great conflict with the arch enemy, which must be fought if we to be conquerors through our mighty Captain, and the ground of His victory.

"As the Father has sent Me into the world, even so send I you." The Father sent Him into the world under the special anointing of the Spirit. If we are to be sent forth as He was, we must go under the same heavenly baptism. If Christ needed this baptism to meet the great

enemy, how can we think of less power for this awful encounter?

“Greater is He that is in you than he that is in the world.” By His power alone can we win the victory. Our fight now is not so much a fight with the devil—for in ourselves we could never stand before him—but a fight of faith. We are to believe, and trust God, and enthrone Him in our hearts, and He will fight all our battles for us.

As Moses’ hands were upheld, and communication with the skies maintained, Joshua was victorious against the Amalekites; so long as fellowship is maintained between us and heaven, Jesus, our Joshua, fights all our battles for us, and the devil is a conquered foe.

We have a spiritual nature, above the flesh and the world, to which this arch enemy has access, and often in the guise of an angel of light. His fair speeches would, “if it were possible, deceive the very elect.” Sometimes he is deeply pious, and if he cannot check your zeal he will invite you to some pinnacle of your presumption and run you into some fanatical groove, which he knows well will be destructive

to the kingdom and paralyze your influence. We are living in days when the devil is aping the highest manifestations of spiritual life, and has donned a sanctimonious cloak, which quite hides his horns, and tail, and hoofs. He is found whispering to zealous souls to stand for truth even unto death. But these same souls have already been made to believe a lie, and in their error have simply become heady and obstinate, unteachable and "vain in their own conceits," thinking that they are led by the Spirit. We are commanded to "try the spirits, whether they be of God, for many false prophets have gone out into the world." Jno. iv. 1. This shows us that we are ready to be assailed by spiritual foes, not of God, and that only as we are Spirit-filled, will we discern the true from the false, and recognize the devil at the door before he crosses the threshold.

Jesus came from the wilderness temptation *in* the power of the Spirit, having won a complete victory, because He went into the temptation *under* the power of the Spirit. This is the secret of victory in every man's life. This is the equipment for defensive and offensive

warfare. The world, the flesh, and the devil are beneath the feet of the man who has become "more than conqueror," for "Greater is He that is in you than he that is in the world." To walk in this blessed atmosphere of victory is the high privilege of every child of God.

POWER FOR FRUIT BEARING.

"The fruit of the Spirit is love, joy, peace, long suffering, gentleness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affection and lusts. If we live in the Spirit, let us also walk in the Spirit." Gal. v. 22, 23, 24, 25. To walk in the Spirit is to have our character and our life completely under His sweet control. The spies who came back from the Canaan land coveted the fruit that was there, but they said we cannot have it, for there are giants and walled cities between us and what we desire.

This is the cry of many who look over into the realm of sanctified life. O, yes, I should like to be there; it is a place to be coveted, but then it is no use to desire it, I cannot live the

victorious life. So in fear they shrink back from any effort to win. They have forgotten that God has said, "I will put My Spirit within you and *cause* you to walk in My statutes, and ye shall keep My judgments and do them." Ez. xxxvi. 27. God has commanded us "to be filled with the Spirit," and we are bound to keep that commandment, just as much as the one that goes before it, that we should not be drunk with wine.

If the Spirit is enthroned within, the fruits will surely be seen. We might as well think of a forceless thunderbolt, a dark sunbeam, or a dry spring, as a Spirit-filled soul without a Spirit-crowned life. "But if ye be led of the Spirit, ye are not under the law."

The fruit of the Spirit is *love*. The baptism of the Spirit is a baptism of love. This is the universal testimony of persons coming into this experience. Evangelist Moody said that when the Holy Ghost fell on him, that wonderful time in New York, that his soul was swept by great waves of love, until he was lost, as it were, in the mighty ocean. Dr. Levy said: "The fountains of my being seemed broken up, and

my heart was dissolved in gratitude and praise." the self-life is swallowed up and all the dross consumed in a divine flame.

"Hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us." Rom. v. 5. Love is shed abroad, it is revealed, made manifest. It begins to throw out its rays, like a great calcium light, upon the darkness of ignorance, selfishness and human need. "Love is the fulfilling of all law." All the commandments, baptized in this fountain, are easily kept. This is the power which enables us to live the Sermon on the Mount, and love even our enemies.

"Perfect love casteth out all fear." Love is perfected in the gift of the Holy Ghost. Fear had gone out of the heart of Stephen when he faced the Jewish Sanhedrin and charged them with the murder of the Son of God. Peter lost all fear when he laid the live coals of heaven's altar on the hearts of the raging multitude at Pentecost. Paul had lost all fear when he stood in the court of kings and reasoned of righteousness, temperance, judgment to come.

This is the love which "suffereth long and is kind." We are not easily hurt, we are not watching for slights. This is the love which makes every man our brother whatever may be the color of his skin or the land of his birth. "The fruit of the Spirit is love." No one may claim the Pentecostal blessing who does not find his heart filled with a love which "beareth all things, believeth all things, hopeth all things and endureth all things." This is the grace which gives the highest adornment to life, the sweetest fellowship to home, the mightiest stimulus to service. The good Samaritan had caught the very melody of heaven as he stood in the unroofed temple of God that Sabbath morning to worship in holy ministries to suffering humanity. "Inasmuch as ye did it unto one of these, My brethren, ye did it unto Me." Love service is always pouring its wealth back into the bosom of God. By this ye may know whether you have been baptized with Holy Ghost, if you have been baptized with love.

Another rich cluster of fruit found on this prolific vine is joy. "Now the God of hope fill you with all joy and peace in believing, that ye

may abound in hope, through the power of the Holy Ghost." Rom. xv. 13. Joy and hope can only abound through the power of the Holy Ghost.

Joy is a big word. It is often used as synonymous with happiness, but these words are never mated. Happiness, from its very definition, means something which happens to a person because of environment; it is the freshet stream which overflows its banks today, but is gone tomorrow. This is the word which represents the only delight of many lives today. They go up or down with circumstances.

Joy is a deeper word. From its definition it means something springing up like a mountain rill or overflow well. Joy then is not something vacillating or changeful, turning with the weather vane; but is independent of all surroundings. It is ever springing whether there is "herd in the stall or fruit on the vine;" whether men praise or blame, whether they fawn or frown. It is a divine flame, and so cannot be quenched by any floods of earth; it is an everflowing spring which winter chains and summer suns alike fail to affect.

“These things have I spoken unto you, that My joy might remain in you, and that your joy might be full.” When God’s joy comes into a human soul there must be an overflow. “Your joy shall be full.” This is the gladness that takes a man up out of Grumble Row on to Thanksgiving Avenue; where the air is pure, where the birds are singing among trees, which furnish a shade to cover our heads from the burning sun; for we read that “the sun shall not smite thee by day nor the moon by night.” “The holy disciples were filled with joy and with the Holy Ghost.” The two things are eternally wedded, and what God hath joined together let not man put asunder.

The Holy Ghost life then is a life of gladness. We are above the counter currents of this world. There is the same difference between the justified life and the Holy Ghost life that we find between the omnibus and the elevated railroad in New York. A man came from the West and undertook to cross the city in an omnibus. The streets were full, every few rods the driver had to stop for the press, or had his wheels locked into those of some

other vehicle. The passenger felt disturbed; he was in great haste. He had heard about the railroad overhead, and seeing the stairway leading up to it at last jumped out of the omnibus and running up the stairs was soon sailing over the heads of the people, looking down on the jostling crowd beneath. They were no longer in his way.

So in the life of victory and joy the world is at our feet. "The joy of the Lord is your strength." We are strong to bless the world since heaven's gladness has come into our lives. Men will covet what they see we really possess. We cannot have the enduement of power in our hearts without the glory thereof being seen on our faces, and the joy thereof in all our bearing.

When the Spirit comes to abide, then joy comes to abound.

"Be Thou my Sun, my selfishness destroy,
Thy atmosphere of love be all my joy;
Thy presence be my sunshine, ever bright,
Thy presence the little mote that lives but in Thy
light."

Let us look at another cluster of luscious fruit

to be found on this fruitful vine. That is *peace*. The fruit of the Spirit is love, joy peace. Perfect peace can never come in until fear goes out, "for fear hath torment," and fear never goes out until perfect love reigns in the soul. "Perfect love casteth out fear."

"My peace I give unto you." God's own peace He has made the heritage of His children. "Thou wilt keep him in perfect peace whose mind is stayed on Thee." God can keep if we are ready to abandon ourselves to His mighty hand. This is not mythical. God can do it, and the promise has been verified in thousands of lives.

There comes to my mind one whom I have known for many years, who in her earlier life was one of the most irritable persons to be found. In her experience she went over totally to God, and her irritability went also, never to return. She is a woman who has had control of thousands of lives for the last thirty years, many of them sick and nervous, and most aggravating in their demands; and yet this woman is never perturbed, never off her poise. Those who have been nearest to her say they

have never seen her, in all these years, when the perfect peace of her soul seemed to be disturbed.

These lives are rare, but we see enough of them to prove God's promise true, that He can keep. "Greater is He that is in you, than he that is in the world." Oh, how long it takes us to find this out! How slow we are to give God the reins while we rest and ride.

"Peace, peace, sweet peace!
Wonderful gift from above,
O wonderful, wonderful peace,
Sweet peace, the gift of God's love."

In such a heart, which has become still before God, the heavens are reflected as from the quiet lake over whose bosom no ripple rises. "Blessed are the pure in heart, for they shall see God." His image is reflected from a soul into which has come "quietness and assurance."

Artists have vied with each other in trying to depict this grace of peace for the eye. One has tried to convey the idea by painting a bird gently resting upon her nest, on a swinging bough, overhanging the thundering cataract of Niagara. It is not rest amid peaceful, but amid the most tumultuous surroundings.

Another has given us a storm at sea. The night is black with threatening clouds; glaring lightning, ever and anon, throws its lurid flame athwart the sky. In the flashes of light a dismantled vessel, which has become helpless, is seen rolling in the great trough of the sea. At one side, in another direction, may be seen the broken pieces of a ship which has been forced upon the rocks, and near it human forms and faces struggling in the waves.

The sight makes one hold his breath. But up out from the raging waters, its base white with the foam of the lashing waves, a high rock rears its head. Half way in its ascent—beyond the reach of the billows—is a recess, a cleft, a nook. In this safe retreat a few flowers and a tuft of grass thrive fearlessly, while a little bird, on its tiny nest, sits calmly indifferent to storm or strain. She is above it, secure in the immutable rock; the storm awakens in her no fear.

This is the picture of that peace which comes to the soul which has fled for hiding to the Rock of Ages. The night is dark, the waves of human passion are raging, the muttering thunders of judgment may be heard, but, oh,

the rest of that soul which has been lifted with Christ into the heavenlies, beneath whose feet are all the surging billows of human speculation and discontent. "My peace I give unto you;" "In the world ye shall have tribulation, but in Me ye shall have peace."

"Under Thy wings my God I rest,
Under Thy shadow safely lie;
By Thy own strength in peace possessed,
While dreaded evils pass me by."

We might continue to pluck fruit from this wonderful vine, but all the long list—Gentleness, Goodness, Meekness—savor of that already picked, are only differing manifestations of love. When the pentecostal power consumes a soul, that soul has power to resist the world, the flesh and the devil; has power to live the graces and produce the fruit of the Spirit. They also have

POWER TO MOVE AND MOULD MEN.

What a thrilling picture is that of Peter on the day of Pentecost, after the heavenly fire had reached his own heart. See the thousands bow and bend before his cyclonic power! He

had received the Holy Ghost. And that day three thousand were added to the church. We read of Barnabas that "he was a good man and full of the Holy Ghost, and much people were added to the Lord." This is the reason given for his great work.

"Ye shall receive power after that the Holy Ghost is come upon you, and ye shall witness of Me." The Spirit makes His receiver a witness because something has been done in him to witness about. Men are moved when they *see* the Gospel as well as *hear* it. The Chinaman who came to the missionary confessing his sins and asked to be taught of his religion, when inquiry was made as to where he had heard of the Gospel, said: "I have not heard it; I have seen it." Then he began to tell of a bad neighbor, who did all sorts of evil, but had been transformed by conversion. "Now," said this poor heathen, "he no beat wife, no swear, no smoke opium. He good, kind and loving. Won't you teach me about your religion?" The power of our missionaries is the power of a Spirit-filled life, radiating light which can be seen as well as heard.

A young lady who had taught in the Sabbath school for twenty years without seeing results had a strange dream one night. She thought she was dead and the angels bore her into the presence of Jesus, who handed to her a crown. As it was extended she saw there were no jewels in it. She drew back her hand instinctively, and begged that she might not be obliged to take it, but might have permission to go back to earth and find some gems for her crown. Awakened by the awful vision, she resolved that what she had seen in her dream should never be fulfilled in her experience.

She gave herself to fasting and prayer for the baptism of the Holy Ghost. The Comforter came in marked and marvellous power. From that day she was another woman, and began to gather souls that should shine in her crown of rejoicing. Within one year's time she had led twenty persons to Christ. One year under the Pentecostal power was worth more than all the twenty which had gone before. "Ye shall receive power" to move and mould men for heaven.

The man who lives in the Holy Ghost walks

in an atmosphere of power which must be felt by those who come in contact with him. "For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." I. Thess. 1-5.

Then men who have moved the world toward God in great numbers have been men who had received the gift of effectiveness from on high. Dr. Earle was a man unheard of until he met his Pentecost. From that hour his control of an audience was wonderful. Thousands of God's people were led into a deeper life through his ministry, and tens of thousands were brought to the feet of Jesus through his words. One season he went to the Pacific coast, and the whole country, from California to Oregon, was swept by the mighty power of God. He called his experience "the rest of faith," but it was the same as fell on the disciples in the upper room. His religious life was one of sustained energy until eighty years of age. We have no reason to believe his life would have been lifted out of the ordinary run of ministerial duty but for this Spirit-given experience.

President Finney, so long at the head of Ober-

lin College, so widely known throughout all of our land—a man of marvellous power, verging almost to the miraculous at times—was given his effectiveness through the Pentecostal baptism. His second experience, under the Spirit, followed very closely upon his sense of justification. Twenty-four hours, perhaps, between. Hear his own statement:

“As I turned and was about to take a seat by the fire, I received a mighty baptism of the Holy Ghost. Without any expectation of it, without ever having the thought in my mind that there was any such thing for me, without any recollection that I had ever heard the thing mentioned by any person in the world, the Holy Spirit descended upon me in a manner that seemed to go through me, and over me, body and soul. No words can express the wonderful love that was shed abroad in my heart. I wept aloud for joy and love. These waves came over me, and over me, and over me, one after another until I recollect I cried out, ‘I shall die if these waves continue to pass over me.’ I said, ‘Lord, I cannot bear any more,’ yet I had no fear of death.”

This was the outfit of that wonderful life which was to be felt around the world. 'The Holy Spirit can make common men uncommon, and fit them to wield a mighty influence over their fellow men. Pentecost then is power; power to resist evil; power for fruit bearing; power to move and mould men.

“If Thou hast work for me to do,
Inspire my will, my heart renew,
And work both *in* and *by* me too,
But take me as I am!”



CHAPTER V.

PENTECOST AND THE SUPERNATURAL.

“And many wonders and signs
were done by the Apostles.”

ACTS. ii. 43.

“Our religion is a supernatural religion or it is nothing.” If God, the Infinite and Omnipotent Creator, does not come into the arena of human activity, if He does not hear and answer prayer, and supplement human weakness by omnipotence, then the Bible is a rope of sand, and our hope the fool’s hope.

But God has projected Himself into human life, and the history of the race is but the history of Divine Providence. The days of miracles have not passed. Miracles are common in our churches today. Thousands are being healed as definitely today by the hand of the Lord, as they were when Jesus walked in Galilee.

The thought we wish to emphasize just here is that supernatural work by man largely fol-

lowed the outpouring of Pentecost. Few miracles were wrought by the apostles until after the descent of the Spirit. Jesus chose the twelve and sent them forth with power to heal the sick and cast out devils, but there seems to be no special work of this kind done by them as recorded in any of the Gospels. There is one attempt made of casting an evil spirit out of a boy, but it is an ignominious failure.

When He sent out the Seventy He gave the same power. Yet if it were not for one remark made by some one of the seventy, who returned to our Lord and said, "The devils are subject unto us," we might be left to conclude that the promise of miraculous power was prophetic, and was not to be expected until after Pentecost. There seems to be little, if anything, recorded of wonder working until after the upper-room experience.

Jesus Himself was baptized with the Spirit before He began the signs and wonders of His life. It was at His baptism, as He stepped forth into the great arena of His life work, that the Spirit in form like a dove came down upon His head. From that hour He could cope with

the devil and all the devil had brought into the world. If He needed the gift of the Spirit for His great work, surely His followers need Him also.

If the gift of the Spirit was not essential to Christ's work on earth why was He given? There was the human side of Christ exposed to these spiritual forces of the evil one, which needed to be buttressed by the spiritual forces of omnipotence in preparation for His mighty life work.

OLD TESTAMENT MIRACLES ATTRIBUTED TO THE SPIRIT.

The miracles of the Old Testament are closely connected with special spiritual gifts, foreshadowing what might be expected when the more glorious dispensation of the Spirit should come. When Samuel said to Saul that a mighty change was coming over his life, he gave him to understand that it would be done by the Spirit. He said, "The Spirit of the Lord shall come upon thee and thou shalt be turned into another man." He was turned into another man, and "Saul was found among the prophets."

Elisha performed no miracles until he had asked for the double portion of Elijah's spirit, which was the Spirit of the Omnipotent God. The Spirit fell with Elijah's mantle, and it was no longer the weakness of the man, but weakness supplemented by omnipotence.

The mighty deeds of Sampson, we are told, were by the Spirit of the Lord. "And when he came unto Lehi, the Philistines shouted against him; and the *Spirit of the Lord* came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith. And Sampson said, With the jawbone of an ass, heaps upon heaps, with the jawbone of an ass have I slain a thousand men." Judg. xv. 14, 15, 16.

This mighty achievement was the power, not of the creature, but of the Spirit of the Living God. The miracles of the Old Testament were under the special gift of the Spirit, the earnest of the Gospel age under the administration of the Spirit.

That was a day of signs and wonders, when the Spirit fell upon the one hundred and twenty in the upper room. They spake with new tongues so that all the strangers in Jerusalem could hear the Gospel in their own language "wherein they were born." The city was turned upside down, and everybody was enquiring about the signs and wonders. From that day it says signs and wonders through the whole book of Acts. The baptism with the Holy Ghost was the equipment for miracle working.

Immediately following we read of Peter and John meeting the cripple at the gate Beautiful. They commanded him to rise and walk, and there is no failure now. He leaps to his feet, praising God. Peter could say, "Silver and gold, have I none, but such as I have give I thee; in the name of Jesus Christ of Nazareth, rise and walk."

The death of Ananias and Sapphira followed very soon, for lying to the Holy Ghost. "And by the hands of the apostles were signs and wonders wrought among the people." Then they were bringing up all the sick to lay them

where Peter's shadow might fall on them. "In-
somuch that they brought forth the sick into
the streets and laid them on beds and couches,
that at the least the shadow of Peter passing by
might overshadow some of them. There came
also a multitude out of the cities round about
Jerusalem, bringing sick folks, and them that
were vexed with unclean spirits; and they were
healed every one." Acts v. 15-16. We have
the wonderful miracle of Peter delivered from
prison by an angel, and Paul and Silas deliv-
ered from a prison by an earthquake.

Paul wrought many miracles, his life was
full of them, for he was living and walking un-
der the power of the "heavenly vision." "And
God wrought special miracles by the hand of
God; so that from his body were brought unto
the sick handkerchiefs or aprons, and the dis-
eases departed from them, and the evil spirit
went out of them." Acts xix. 11. On the
island of Melita, where Paul was shipwrecked,
we find many miracles wrought by his hand.

From Pentecost then the days of signs and
wonders verily began, so that we may say that
Pentecost and the Supernatural are closely

wedded. The lives of the apostles were constantly flashing out in signs and wonders.

THE SPIRIT-FILLED LIFE AND MODERN MIRACLES.

The miracles of modern times are to be found largely among consecrated, Holy Ghost people. The great movement under Dr. Cullis, for a quarter of a century, was one of constant miracles. Thousands upon thousands were healed in answer to the prayer of faith, many of them as wonderful as the lifting up of the paralytic who was let down through the tilings of the roof into the presence of Jesus.

This movement was one in which consecration and the Holy Ghost were the burden of the teaching. All who came for healing were pressed to consecrate themselves to God as the ground of faith for their healing. The doctor would not pray for the unsaved until they would give themselves first to God. Thousands were not only healed, but led into a deeper life with God, which multiplied their usefulness tenfold. Let me give the story of two or three of these modern miracles, out of the scores and

hundreds of those which came under my personal knowledge. I wish to show by these that Pentecost and the supernatural are closely united.

The case of Mrs. Mallory, the wife of the writer, is the first we will instance. She was a sufferer with her eyes for nine years; could not use them, for any application which would confine attention, during all that time. For two years she was compelled to sit in a shaded room. Moving from central New York to Lowell, Mass., she felt that, as she was near Boston she could have the best medical help that the world could afford. We went to consult Dr. Durby, who was at the head of the profession as a specialist on the eye.

He gave her eyes a thorough examination and deliberately told us that nothing could be done for them. When urged to take the case and try to aid her, he said there would be no use, he knew these things with a mathematical certainty. All hope from human source was gone, but Mrs. Mallory said on her way home, "The Lord can give me my eyes if the physicians cannot."

Not long after she was led to seek Dr. Cullis

and have him pray for her eyes. He did so, anointing her with oil, according to Jas. v. 14. He said to her: Believe, count your eyes well. Before many days her eyes were well, and she has used them since as freely as any person could who has never been so afflicted.

Let me speak of Pentecost as connected with this miracle. Some time previous to her healing, my wife had dedicated herself to God in a special manner, so much so that she took off all jewelry, and even sent her wedding ring to the missionary rooms to be sold for mission work. One evening, as she was left alone, she was engaged in a prayer, when the glory of the Lord seemed to rest upon her. She buried her face in the cushion of the chair before which she knelt, and begged God to stay His hand. It was this Pentecostal enduement which was followed by the supernatural power of healing.

Let me give another case with which I was perfectly familiar—that of a nephew. When eight or nine years old he fell and injured himself, causing double curvature of the spine. Following this he had inflammatory rheumatism, which drew his limbs up so that his heels

were tightly pressed against his hips. His knee joints were twice their ordinary size, with nothing but simple bone and cords between the joints of his limbs. The doctors told the parents there was no use to try to straighten his limbs because it was easier to handle him as he was.

Mrs. Mallory, after she was healed, wrote to her sister, the mother of the boy, to come to Old Orchard and attend the convention held by Dr. Cullis, and lay herself on the altar for the healing of her son. She did so. A thorough work was done in her heart, and the Comforter came to abide. She went in with those being anointed for sickness, and was anointed in her boy's stead. The Spirit gave witness to her faith and gave her prophetic vision. The next day, without hesitation, she declared that, whatever she might find when she got home, she was certain the boy was well in the purpose of God.

It staggered some of us to hear her say it, but across her prayers she knew her Lord had written His "amen." When she got home she found that the double curvature of his spine was all gone, and it was as perfect as that of any child.

His limbs began to relax and they made crutches for him, lengthening them as he needed, and in a few months he was driving his father's team over plowed ground dragging in grain. He was made perfectly straight and well, and is hale and hearty today. The Holy Ghost in consecration went before the signs and wonders of healing.

Suffer just one more instance with which I am perfectly familiar, and one which you can prove if you are led to cavil. Some years ago a stranger was seen in the prayer meeting at Clarendon Street Church, Boston. Dr. Gordon thought he knew the face, but could not place it until just before the meeting was closed, when he recognized him as an old college mate—the Rev. Mr. Coburn—who had been an honored missionary for many years.

Dr. Gordon called upon him to close the service with prayer. He arose and said he would like to say a word before prayer. He had come to Boston that day to consult surgeons about taking away a part of the jawbone of a dear son of his who was dying of cancer. All arrangements were made for the operation on the mor-

row, and he had left the boy at the hotel while he sought this circle of prayer.

Every heart present joined with him in deepest sympathy as he tried to lead in prayer. At the close of the meeting Dr. Gordon took him by the hand and said, "I would never have that boy put under the knife. Bring him to my house, and both of you stay with me a few days, while I show you what the Bible says on divine healing."

The invitation was accepted, and Dr. Gordon opened to him, through the Word, the wonderful heritage of the believer through Jesus Christ. He and his son took it in and laid themselves afresh on the altar of God. A few friends, who knew how to pray, were invited in, and the case was carried to the Lord. The gentleman and his son left the city. Just after reaching home the son was taken, as by some strange power, which left him unconscious for twenty-four or thirty-six hours. Some feared he would never come out of it. When he did he found, to his astonishment, and that of all who knew him, that his teeth, which had all been loosened by the disease, were now solid in

his head. The cancer commenced healing at once, and continued to do so until before long it was entirely gone.

The boy lived three years and died of diphtheria. These statements I heard the father of the boy give in my own vestry. He is still living in Nashua, N. H., where he can be inquired of by any one inclined to cavil. These facts ought to settle two things for us: First, that the day of miracles has not passed; second, that Pentecost is closely linked with the supernatural.

GRACE AND GIFTS.

There is a distinction between gifts and graces, though the same Spirit is the Author of both. We have the graces or the fruit of the Spirit given us in Galatians. The fruit of the Spirit is "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." And the apostle adds: "If we live in the Spirit, let us also walk in the Spirit." "The graces, or fruits, of the Spirit then, are revealed in our walk, our demeanor, our life and character." The enduement of power will produce the above

fruit; it will be represented in a holy life and godly conversation.

The graces of the Spirit are for all, but the gifts of the Spirit are bestowed as God wills, when and where He pleases. These gifts are recorded in the twelfth chapter of First Corinthians: "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another divers kinds of tongues. But all these worketh that one and the selfsame Spirit, dividing to every man severally as He *will*."

"As He will." These gifts are not to be expected by all believers. They are bestowed at the will of God, and, therefore, may be seen at one time more than another. For instance, the gift of prophecy was prominent in the days of the kings of Israel. The gift of prophecy was upon John the Revelator, but since that the gift is seldom seen. There have been some instances, through the history of the church, where prophetic vision has been given.

The working of miracles was common in the days of the apostles, such as commanding the cripple to stand upon his feet, or Paul calling down blindness upon Elymas. But it has been very seldom seen in the history of the church. God gives as He will. We have, however, here and there, the miracle-working gift upon a man, as it was found upon Elder Jacob Knapp once, in Erie, Pa. While holding a revival in that city a man—who was a Universalist minister—came in on purpose to disturb. One night, having done his best to interrupt the service by contradicting the preacher, Elder Knapp knelt down and called upon God to convert the man or shut his mouth. The man was struck dumb while the evangelist was praying, and carried a slate for weeks on which to write what he wished to say.

It has been told, on good authority, that Elder Swan once asked the owner of a mill to shut it down that his workmen might attend a revival service he was holding. The man refused, and the elder said to him, "I shall ask God to stop your mill." It is reported that the preacher went into the pines near the building

to pray. While he was praying something gave way so that the water-wheel moved out of place, and the mill had to stop work.

The owner had the matter repaired and, with an oath, said he would like to see Swan's God move that wheel now. The elder went into the pines again, and the same thing happened to the wheel. Then the owner of the mill, with all his hands, came to the house of God, and many were converted and a mighty revival followed which spread through all the country. These miraculous manifestations are seldom seen, as they are given according to God's will.

The gift of tongues, and the interpretation of tongues were in the early church because God could be glorified thereby, but for us to be looking for the gift of tongues now, and charge it to the apostasy of the church that we do not see it, is not warranted by Scripture. If God saw fit to give the gift of tongues today He is not circumscribed. He does not see fit to do it, for these gifts are at His *will*. Some people seem to think that all that is needed for the world to be converted is to have these gifts restored to the church.

Paul seemed to anticipate that such conviction might arise, and he has taken pains to meet it in the closing of the twelfth chapter of First Corinthians and the opening of the thirteenth. Mark what he says:

“Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? do all interpret? But covet earnestly the best gifts; yet shew I unto you a *more excellent way*. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.”

Here we see that Paul puts the graces of the Spirit before the gifts. The “more excellent way,” is the way of love. To love the world means more for the world than the working of miracles. The gift of healing is seldom bestowed upon a person in these days, but the blessing of healing is constantly in exercise

among Spirit-filled people. It means a thousandfold more for the glory of God, that people should be healed who have developed the graces of the Spirit, than that the gifts of healing should be given to the few.

The perplexing question which is constantly arising is this: Why are not all Spirit-filled people healed for whom prayer is offered? Simply because the faith is wanting. Faith for healing is God given, and therefore there is a sovereignty about the matter before which we must humbly bow. With most people I have seen healed, there has been an experience in which the Spirit has led something as He led in conviction for salvation. We are living in an elective age of salvation, although the promise is given to "whosoever will." We believe the same is true in the matter of healing. The gift of faith which heals is given as God wills, and that experience of faith leads up to the assurance which takes the thing as done.

We have seen very marvellous cases of healing, where the faith amounted to positive certainty, and yet, those same persons, at a later date, would be left to linger on beds of sickness,

claiming to trust the Lord all the time. You will find, however, on examination, that the experience of victorious faith is wanting. Many remember Mrs. Mix, a colored woman from Conecticut, who was healed of consumption, when the doctors were sure she could not live two weeks. Her faith amounted to absolute trust, and the work was done. She was used of God for ten years to strengthen the faith of others, praying with scores of invalids who were healed in answer to her prayers. After all this service she was taken with her old disease and went rapidly to the grave. There seemed to be no such grip of faith as she had given to her in her first experience.

Dr. Cullis, who had prayed for hundreds who were wonderfully healed, had no faith to trust for his body when his hour came to die. He said to those who bore him home, "I shall never return to this office again." The faith that heals is God-given. Provision has been made in the atonement for physical healing. Some are afraid to admit this. If you, my reader, question this, pray tell me what blessing proffered to man is not included in the atonement?

By sin we had forfeited everything; by the atonement we obtain all we have at all. "To the law and the testimony; if they speak not according to this word it is because there is no light in them." Of Christ is written, "He healed all that were sick; that it might be fulfilled which was spoken by Esaias, the prophet, saying, Himself took our infirmities, and bare our sicknesses" (Matt. viii. 16, 17). This reference to Isaiah is to the passion chapter, the fifty-third, where Christ's sufferings and death for a lost world is the special burden.

Let us venture on His promise then, for His blood is underneath us. "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (Jas. v. 14, 15).

Thousands have proven the promise and found it true. Why not you? If God withhold, as He did when Paul asked for the removal of the thorn in His flesh, be certain it is according to the council of infinite wisdom, and

therefore best. More can be done for us than the healing could do, if pain shall wring from our lips that prayer of resignation, "Even so, Father, for so it seemed good in Thy sight." There are things in this world of far greater consequence to us than physical healing. Healing in this age can only be the earnest, at best, of the fulness of health to be ours in the millennial age.

We repeat, then, that while we may covet the best gifts there is still a "more excellent" way: The way of love, as described in the thirteenth chapter of First Corinthians. It is love which is to conquer the world. The baptism of the Spirit is the baptism of love, and when enveloped in that atmosphere—where we can be trusted with power—God delights to give it, and put into our lives the supernatural.

"Oft on earth He healed the sufferer,
By His mighty hand;
Stil our sicknesses and sorrows,
Go at His command.
He who gave His healing virtue,
To a woman's touch;
Through the faith that claims His fulness,
Still will give as much."

CHAPTER VI.

PENTECOST AND FIRE.

“He shall baptise you with the Holy Ghost, and with fire.”

John is preaching in the wilderness of Judea, by the waters of Jordan. These are his words to the multitudes who come to his baptism: “I indeed baptize you with water unto repentance; but he that cometh after Me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost and with fire.” Matt. iii. 11.

What is this baptism of *fire*? It is not literal fire; it is symbolical; but what does it mean? What is symbolized? Some would make it a kind of mythical addition of the Holy Ghost—a higher something—they hardly know what. But we believe this fire to be something very real. It is the baptism of suffering, which is sure to follow the baptism of the Holy Ghost.

Fire is the chief symbol of suffering, as used

in the Scriptures. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy." I Pet. ii. 12-13. Fiery trials were to make us partakers of Christ's sufferings, and thus partakers of His glory.

"Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is." I Cor. iii. 12-13. As fire is the great agent for testing everything, consuming everything destructible, leaving only the gold and silver and precious stones; so suffering is testing Christian character, and whatever is enduring in Christian hope. The baptism of fire is the baptism of suffering; to be baptized with suffering means to be immersed in suffering, or whelmed in suffering. Jesus speaks of His own passion week of travail and pain as a baptism. "I have a baptism to be

baptized with, and how I am straitened until it be accomplished." Luke xii. 50.

Jesus says in the verse preceding this, "I come to send fire on the earth, and what will I, if it be already kindled." It is the hand of infinite wisdom then that kindles the fires, and we may be certain that they will not be allowed to utterly destroy. John said that he who should come after Him would baptize "with the Holy Ghost and with fire." So it is the same hand that sends the Holy Ghost that kindles the fires for our purification. "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which corrected us and we gave them reverence; shall we not much rather be in subjection unto the Father of Spirits and live? For they verily for a few days chasten us after their own pleasure; but He for our profit, that we might be partakers of His holiness. Now no chasten-

ing for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." Heb. xii. 6-11.

From this Scripture it is clear that the Lord, and not the devil, controls the fires for our purification. The cry of Jesus in Gethsemane was, "If it be possible, let this cup pass from Me, nevertheless, not My will, but Thine be done." It was the Father's will that the cup should not pass, but that His Son should drink it even to the dregs.

Oh, how it helps us to bear our pain and disappointment, and trials of every kind, when we recognize it as our Father's will! Satan's ministry may be in the suffering, as it was in Job's case, but his work is only a sufferance—something permitted by God for a purpose—and it still remains true, "That whom the Lord loveth He chasteneth."

PENTECOST AND SUFFERING WEDDED.

"He shall baptize you with the Holy Ghost and with fire." Many people have come to feel that the Pentecostal experience delivers from suffering. It does not deliver us out of trial,

but it does make us more than conquerors while in trial, lifting us above its power to harm, by the Spirit; turning the very discipline itself into an added glory. "These light afflictions," we are told, shall give an additional "weight of glory."

Canaan is the type of the Spirit-filled life, and yet we find Joshua and his hosts in such warfare as never before for the twenty-five years after they enter Canaan. The land that was given to them must be conquered, but the battle was always the Lord's, when they would trust and obey. The taking of Jericho was the type of what God would do for them through all their experience in the land.

The full ministry of suffering we shall never be able to solve until we stand in the unclouded glory of the upper sanctuary. A kind of key to it is given in that mysterious sentence concerning our Lord, where we are told that, "The Captain of our salvation was made *perfect* through suffering." This seems to be God's order for all His people, they are to be perfected through suffering.

Suffering must inevitably follow the endue-

ment of power. God has said it. "Yea, and all that will live godly in Christ Jesus *shall* suffer persecution" (II. Tim. iii. 12). This must be from the very nature of things. Sin and holiness are antipodes. The nearer a man comes to a holy life the more vehemently will all the powers of darkness assail him. The nearer he comes to representing the Lord Jesus Christ on the earth the more thoroughly are all the hosts of hell aroused to withstand him. When Herod struck down the innocent children of Bethlehem, he was striking his dagger at Jesus. This is the spirit still which strikes at a holy life; the thrust is really at the Babe of Bethlehem.

Persecution of Christians really began with Pentecost. Persecution of Jesus did not begin—with the exception of that early day of His birth—until the white-winged Dove descended upon Him. Then we read that He was immediately led of the Spirit into the wilderness to be tempted of the devil. The great struggle with the powers of darkness was inaugurated.

The persecution of the disciples began with

the Pentecostal baptism. The enraged Sanhedrin now rush upon Stephen—whose face was as the face of an angel—gnashing their teeth and tearing their garments, and pelting his life out with stones. “He being filled with the Holy Ghost,” seems to be the ground of it all. They were brought face to face with God, in this Spirit-filled man, and all the enmity of their carnal natures was aroused.

This must ever be true, that those who live godly “shall suffer persecution.” Filled with the Holy Ghost “they shall be witnesses unto Me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth.” To be filled with the Spirit compels the witnessing which provokes antagonism.

To be baptized with the Spirit not only arouses persecution and leads to suffering, but, at the same time, prepares us for it, supplying all needed grace to endure and overcome. Stephen, “filled with the Holy Ghost,” was a faithful witness and a victorious martyr. He could die, praying for his enemies, his murderers. Peter and John were also faithful witnesses and sufferers whenever witnessing called for suffering.

When God called Paul, he said: "I will show him how great things he must suffer for My name's sake." The catalogue of Paul's suffering is wonderful. It takes nearly half of a chapter to describe it, and yet he comes from the field of battle like a chieftain flushed with victory.

Hear him! "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for Thy sake we are killed, all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us." Rom. viii. 35, 36, 37.

All the fire could do for Paul, was what it did for the worthies of old—burn off his fetters, giving him greater liberty to walk in closer fellowship with his Lord. Over every test or trial, over every burden and sorrow, we may see written in letters of living light, "My grace is sufficient for thee." We may well covet the thorns and flames if they but open to us the deeper fountains of grace.

There rises before me as I write, a face, the light of which I shall never forget. Its owner had seen the upper room and held the keys of power. Her husband who had loved her and been courteous and kind in the past, suddenly became frigid and austere. Her love and kindness toward him had been greatly increased, but it only seemed to awaken all the devils within him. Her life was one constant scene of suffering.

She was mortally afraid of a horse. And yet this man would go away and compel her to take care of his horses. He did all in his power to embitter her life. He brought vile women under the roof with her, and tortured her until she could endure no more, and God took her to her reward.

I knew this woman for years while under this strain, and yet never saw her with the smile off her face, or the joy out of her heart. She was like a sunbeam at all times, and her words of trust and victory were ever an inspiration. Like Paul, she could say, "In all these things we are *more* than conquerors." The **same** Spirit which provoked the persecution, **sustain-**

ed her under it, in like circumstances, unto the last.

The baptism of the Holy Ghost brings a baptism of suffering from inward revelation. Paul says, "I was alive without the law, but when the commandment came sin revived, and I died." The Spirit is the great Illuminator. When He comes it is the x-ray turned on to our inner life, and what was only dimly seen—if seen at all—now appears in all its deformity, and we start back from the unwelcome picture thus revealed.

You and I might step down into a cellar without a light and stand there without being disturbed; but when a light is brought in, and we see all around us crawling lizards, deadly serpents, and walls green and slimy, we start back in horror knowing the atmosphere must be loaded with poisonous vapor. All this was there before we saw it, but we were not pained by what we had not seen.

Just so the heart may be holding within it much which is offensive to God and yet experience little uneasiness because of the obtuseness of our spiritual vision. But let the Pentecostal

illumination strike our hearts and we shudder with horror at the revelation. We find all sorts of "four-footed beasts, and creeping things, and fowls of the air." There is slimy envy, green-eyed jealousy, and uncontrolled temper, appetite and passion—all the miserable brood, making our hearts their home.

This is so painful that we cry for deliverance. Thus the Spirit helps us to see as God sees, the imperfections of our lives, and there is pain in the revelation. The faults and foibles of our lives, as we have counted them before, now are recognized as sins to be disenthroned, forever put away. There is a keenness of suffering now at the least thing which may offend God. We see through eyes anointed with the Holy Ghost. The slightest lapse of loyalty, or the smallest sin causes pain, and the pain is not from any fear, but from an overflow of love.

Peter was overwhelmed with sorrow when his love began to measure and weigh his faithlessness and sin. Pentecost and fire are clearly wedded. "They that will live godly in Christ Jesus shall suffer persecution." "Now

no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. xii. 11).

THE BLESSED AFTERWARD OF SUFFERING.

Suffering purifies. Job says, "He knoweth the way I take, and when He hath tried me I shall come forth as gold." Gold is the symbol of holiness all through the Bible. God wants pure gold, tried gold; and He is more anxious about our holiness than about our happiness, in this world. This is why we hear Him saying, "Whom He loveth He chasteneth, and scourgeth every son whom He receiveth." "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ" (1. Pet. i. 1).

It is not our faith that is spoken of as "more precious than gold," but the trying of it. God seeks faith which has been through the furnace, which has been proven, which is equal to

any fire kindled. This is the faith which will be found unto praise and glory at the appearing of Jesus Christ. God Himself kindles the fires which try us, and prove what sort of foundation we are building upon. The "hay, wood, stubble," will be consumed, and only the gold and silver, and precious stones will abide the day of the Almighty.

When the silversmith sees his image in the molten mass, he knows the dross is gone, and the fire can then be removed. "God is faithful who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it. His faithful eye is ever over us, and it is His image He waits to see. "A bruised reed shall He not break, and the smoking flax shall He not quench; He shall bring forth judgment unto truth" (Isa. xlv. 3).

"Be patient, suffering soul! I hear thy cry.
The trial fires may glow, but I am nigh.
I see the silver, and I will refine
Until My image shall upon it shine.
Fear not, for I am near, thy help to be;
Greater than all they pain, My love for thee."

"God takes a thousand times more pains with

us than the artist with his picture by many touches of sorrow, and by many colors of circumstances, to bring man into the form which is the highest and noblest in His sight. "I tell thee, dear child, open thy heart to the pain, and it will do thee more good than if thou wert full of feeling and devoutness."

A few years since I met a college mate whom I had not seen for years. As I inquired after his family, he told me that he had one child who had been a sufferer for years with some spinal trouble, requiring almost constant care from some one. As I expressed deep sympathy with him in this affliction, I shall never forget the smile which passed over his face, as he replied: "Great as has been the trial, I do not know how I could have had it taken out of my life, and that of my family. We have been taught some of the sweetest lessons, and have had developed in us, some of the highest graces, which I fear would never have been learned in any other school than the one of sorrow."

This is the language of ten thousand, thousand hearts, and I am sure that when we stand

on the "sea of glass" we shall praise God more for the testing of our lives than for all the so-called blessings which came. We are told that even now, it is an evidence of His love, "Whom the Lord loveth, He chasteneth, and scourgeth every son whom He receiveth."

The skillful gardener, when he sees the rare shrub has lost vitality, and that the flowers grow pale and sickly, often removes it to the dark cellar, where the leaves fade and fall, and it becomes like a thing devoid of life. To the untutored eye this is death; but to the gardener it is but the beginning of larger activity. He knows that the little plant is but gathering up its resources toward the manifestation of greater beauty and richer fragrance when it shall be brought again from its prison. The sunlight will then draw out from the strength it has been garnering, more luxuriant foliage, gayer, more abundant blossom and coloring, the evidence of a superior quality of life.

This is often the course pursued by the great Spiritual Gardener, who desires to see in us a higher quality of life and character than we have been producing. He lets the shadows fall,

which really shut us in from the world's mad rush, and our life goes back and down into the deeper experiences with God, and we kiss the hand that held the rod.

Suffering lifts us to a higher level. We are perfected through suffering. Some can never learn any other way. Years ago, before the use of steam for locomotion, men used to travel on canal boats, and this was often their experience. After traveling some distance, they would suddenly find the windows darkened, and the air cold and clammy; and as the waters were heard rushing around them, the inexperienced were filled with alarm lest some disaster was overtaking them. Soon, however, they found, to their relief, that they were rising to the sunlight again, and, as the gates opened, moved on once more, but now on a higher plane than they had traversed before all this happened.

So it is sometimes in human experience. Our life has become formal, we are moving on a low level; God would lift us higher. We suddenly find that the shadows are falling around us, the sunlight is gone, the air is heavy and

portentous—what does it all mean? Be quiet! Patiently wait! “For when He has tried me I shall come forth as gold.” You will soon find that as the light comes back you are moving on a higher plane than before.

It was such an hour for Jacob when he came up to the struggle of Peniel. The prosperity and blessing of twenty years was suddenly hung with sackcloth. His blood-thirsty brother, whom he had wronged in former years, was now seeking his life. With four hundred armed men he was approaching to wreak his vengeance. The darkness and gloom of that hour it would be difficult to portray. He is driven into the presence of his God, and wrestles with the Angel of the Covenant until the break of day. But out from that awful night of conflict Jacob comes to the light of a new day such as he had never seen before. A prince who had prevailed with God and with man. He found, as the morning dawned, that he had left the lowlands of all former experiences, and was moving along on a higher plane.

We may welcome the darkest night, if it lifts us into the vestibule of heaven ere the

morning. "These light afflictions, which are but for a moment, shall work for us a far more exceeding and eternal weight of glory." God would give us wings of faith, but the development of our faith is often by means which would not be of our own choosing. The means seem harsh by which the young eaglet is taught to fly. The nest is stirred up by the parent bird so that there is no rest there. Then the young bird is pushed from the limb, and falls with a scream of terror, only to find the mother-bird spreading her wings beneath him. She lifts him in the air only to dart from beneath him again, leaving him to test his own wings. This is repeated until each nestling learns to fly. In some such way we are also taught to fly, and we may well court the heroic treatment which thus gives us wings.

But God not only can give joy in the morning. He gives as well "songs in the night." David said, "He hath put a *new song* in my mouth. " He had been lifted from the mire and the clay, and his feet placed on the Rock. The new song was given him because of a new experience into which he had been lifted. He

did not climb there; he was lifted there; the song was put in his mouth. When God gives us a song we can sing for others. Bunyan represents his pilgrim as getting into the slough of despond, and floundering about in the mire. He was about to turn around and run back when he heard some other one, who had just come up out of the slough on the other side, singing. As the music caught his ear he turned about with new courage and went through, bursting into song himself as he reached in safety the further side.

The world is waiting for men who have found a song in the night. Paul and Silas could sing at midnight with their backs smarting from the lash, their feet in the stocks. It was a kind of serenade under the window of Jehovah, and as He stamped His foot in encore to His faithful servants, it shook the prison walls; and shook these men out of their stocks; and shook the doors off of their hinges; and shook up the jailor. When God gives a song it is just as good for the night as for the day. It ripples from an ever-springing fountain which is independent of all earthly environment.

The fiery trials are somehow connected with future glory. This thought is not separated from Christ's work. Hear what Paul says of Him in the twelfth chapter of the Hebrews: "Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." He endured the cross and the shame in view of the glory which was to follow.

The great apostle to the Gentiles gives us a similar statement in Phil. ii. 7, 8, 9. "But made Himself of no reputation, and took upon Him the form of a servant, and was made in likeness of men; and being found in fashion, as a man, He humbled Himself, and became obedient unto death—even the death of the cross. Wherefore God also has highly exalted Him and given Him a name which is above every name."

The lowest form of humiliation here is closely connected with the highest summit of exaltation and glory. "If so be that ye suffer with Him, that we may also be glorified *together*."

"Together!" Wonderful word! Who shall measure its meaning? Let your thoughts climb to the more excellent glory, where He is

forever seated at the right hand of God. See Him who hath the pre-eminence in all things, "exalted above all principalities and powers," and then remember that we are "glorified together." As Rebecca shared with Isaac the glory of his home, so we shall share the glory of the heavenly home, with our King and Lord, by whom we have been redeemed, and with whom we shall be exalted in the eternal glory.

Jesus with His own lips has put this truth beyond all cavil in His answer to Peter, who wanted to know what they should receive who had forsaken all for Him. "And Jesus said unto them, Verily I say unto you, that ye which have followed Me, in the regeneration, when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit everlasting life." Matt. xix. 28-29.

Our Saviour's words make it clear that suffering and glory are connected, and that there are

honored places of authority for those who have suffered and sacrificed most deeply with and for Him. Christ more than hints at the same truth in the parable of the pounds; where He commends the faithful servant. "Then came the first, saying, Lord, Thy pound hath gained ten pounds. And He said unto him, Well, thou good servant, because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, Thy pound hath gained five pounds. And He said likewise to him, Be thou also over five cities." Luke xix. 16-19.

Is God partial? No! He would be partial, however, if some did not have a richer glory than others. Our admittance to heaven is a free gift, through the wonderful mercy and grace of God; but the place we occupy when there will be assigned according to our fidelity and service here. With the envy and jealousy of these sinful, earthbound hearts of ours, it is difficult for us to see how pre-eminence can be given, even in heaven, without disturbing the very foundation of society. We must remember that there self-life is forever eliminated, and

only that love which "thinketh no evil" will have possession of the human heart. There will be no ostentatious assuming of places of honor and distinction, but these will be instinctively conceded to those whose rightful heritage they are.

There is enough left in the broken nature of man, as seen here, to give some faint idea of what may be the law of that perfected society which we shall find there. We are ready to recognize and applaud great heroism and sacrifice where others have done for high motive what we would not have done. There is something even in our fallen selves which yields to such a man the homage which is his due, in which we could have no right. Let us illustrate:

Some years ago a steamer took fire on Lake Erie. On board was a man returning to his home from California, with his hard earned gold fastened in a belt which he could buckle around him. The sailors soon saw that all effort to quench the flames were futile. Heading for shore they determined to beach the boat if possible, so that some of the passengers at least

might reach safety. This man went to his trunk and took out his belt of gold. He was about to put it around his waist when a little girl of ten summers ran up to him and said: "Won't you save me? I have no papa or mama on board!"

It was an awful crisis. He looked at the gold, and thought of the toil and suffering he had endured to win it; then he looked at the child. In a moment he dropped the prize so long striven for, and told the child to climb on his back and cling about his neck, and he would try to save her. As the boat struck some distance from the shore, he leaped into the waves with his precious freight, making a heroic struggle for land, and was thrown upon the sand by a gigantic breaker, senseless. As he came to himself, the first face he beheld, looking down into his own with dripping eyes, was that of the little one he had rescued.

There were others in that company, who had sought only to save their own lives and effects, who, beholding this man, who had risked his life for the sake of a stranger child, instinctively shrank into the background, giving him, by

common consent, the place of honor which he had purchased by his deed.

When we reach the other shore we shall find some who heard the cries of sinking ones, but were too much absorbed in self and the world to try to rescue them. We shall find others who clung to their gold to the last while wrecked humanity was forgotten. These people, we are told, may be saved, "so as by fire," but "their works will be burned up;" they will suffer loss.

There are others to whom an "abundant entrance will be ministered." They forgot their gold, they forgot themselves, and laid hold of a sinking world. It may be that they plunged into the night of heathendom, counting not their own lives dear unto themselves, that they might win the jewels for the crown of their King. How instinctively we shall lift such to the throne, and rejoice to see them have the honor due to such service.

Why is it that we exalt Jesus Christ and give Him the highest place in the universe? Because the place has been won by sacrifice and service for humanity; because "He humbled Himself and became of no reputation," because

“He became obedient unto death.” *Therefore,*
“God hath highly exalted Him and given Him
a name above every name. The same Spirit in
man will exalt him.” Let us sue “for an
abundant entrance.” “If we suffer with Him
we shall be glorified *together.*”

“There are times that I can no more weep
That I have suffered.
For I know great strength is born of suffering.
And I trust that still
· Wrapped in the dry husks of my outer life,
Lie warmer seeds than ever yet
Have burst from its covering:
Stronger purposes stir consciously within, and
make me great
With a new life—a life akin to God’s.”



CHAPTER VII.

PENTECOST AND MISSIONS.

“Ye shall be witnesses of Me, . . . unto the uttermost parts of the earth.”

When Christ ascended to the bosom of the Father, and the Spirit descended upon the infant church, the world's great crusade for Jesus really began.

Up to that time very little, comparatively, had been done. One here and another there, had joined the limited company of those who were following the despised Nazarene. The foundations of the Kingdom were laid, the great doctrines had been enunciated; the ideal life, which God wanted lived on earth, had been seen among men. With this preparation the little company of believers were waiting the promised outpouring of power which should inaugurate the mighty Gospel campaign. The disciples were commanded to tarry for the endowment of power. They waited until the fire

fell, and then three thousand were born in a day, more than is recorded of all the three years before.

The book of Acts is a book of missions. The Holy Spirit was given to execute the work of God in the world's redemption. Jesus left one thing for His disciples to do: "Go!" One boundary to their going: "The uttermost part of the earth." One message they were to carry: "The everlasting Gospel."

The business of the church in this generation is to give the Gospel to the heathen in this generation. If the church of God should once get hold of this truth as it is, it would simplify her work amazingly. If the evangelization of the world was to become the ruling, dominant passion of the church, how everything else would fall into harmony, and begin to revolve around it. So much of wear, and tear, and waste, would be taken out of her experience, and so much heaven and victory brought into it.

THE SPIRIT'S ORDER IN MISSIONARY WORK.

We must fall into God's order in the prosecution of missionary work, or there may be disap-

pointment, defeat and delay as well as waste of time and material. The divine order for the ages is given by the apostle James at the great council called at Jerusalem to settle some theological questions with which the church was then being agitated. "And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for His name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof. and I will set it up: That the residue of men might seek the Lord, and all the Gentiles, upon whom My name is called, said the Lord, who doeth all these things. Known unto God are all His works from the beginning of the world." Acts xv. 13, 14, 15, 16, 17, 18.

The apostle seemed to think *he* had spoken for the ages, as we see by his closing words, "Known unto God are all His works from the *beginning of the world.*" First, He was to "visit the Gentiles to take out of them a people for

His name." The Gentile age is an elective age. The Ecclesia, the church, is a called-out people. If this is not recognized there may be great waste in our work. Chafe under it as some of us may, the Jewish nation is *the* nation with which God has been, and is to be chiefly concerned. The Gentile nations fill up the parenthesis which is thrown in between Christ's first and second comings, because of the rejection of the Messiah by the Jews. The Gentile supremacy will continue only for a limited time; "Jerusalem shall be trodden down of the Gentiles *until* the times of the Gentiles be fulfilled."

This then is an elective age, and therefore we cannot look for the universal reign of Christ in this age. In it He is to gather out a people. As Dr. Gordon tersely puts it: "We are not to bring the world to Christ, but Christ to the world." For "this gospel shall be preached for a *witness* unto all nations, then shall the end come." The end of Gentile supremacy. Then begins the next great step in the programme. "After this I will return, and will build again the tabernacle of David, which is fallen down;

and I will build again the ruins thereof, and I will set it up." Acts xv. 16.

The tabernacle of David was broken down when the Jewish nation went down under the curse of our Saviour. "And when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things that belong to thy peace; but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Luke xix. 41, 42, 43, 44.

These prophetic words were literally fulfilled in the destruction of Jerusalem by Titus, the Roman emperor, in the year 70. The Jews have had no national existence since that day. They have been the servants and slaves of other nations; a "byword and a hissing," as was said of them. But He is to build again the tabernacle of David which is fallen down. The

Jews are to be given national glory again. The language of prophecy is most patent on this subject. "And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isa. xi. 11, 12.

The first restoration of the Jews was a restoration from Babylonian captivity. The second restoration is yet to come, as Christ shall return "and build again the tabernacle which is fallen down. That is the time when "He shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Then shall they "see Him whom they have pierced" and mourn. Then shall the Jewish theocracy be restored, with David's greater Son on the throne. Then the residue of men on earth shall have the Gospel.

All the Gentiles shall have opportunity then to seek Christ, with the Gospel untrammelled by the power of the devil, for he will then be a captive in chains: he will be cast into a pit. A world without a devil! What victories will then be in all the earth for a thousand years! "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Jer. xxxi. 34.

We have then God's purpose in salvation for the world, briefly outlined in this great council in Jerusalem. First, an elective age for the Gentiles; second, the restoration of the Jews—a redeemed nation, with Christ as King; third, the residue of the nations brought in.

If we keep God's order in missionary work, we shall work without waste, but if we attempt to bring the millennial age into the elective age, there will be confusion at once. We have in this age—in the matter of soul-saving and physical healing—only the earnest of the age to

come. The above order, be assured, was given by the Holy Ghost. He was the august personage recognized in that council: "It seemed good to the Holy Ghost and to us." Surely there could be no mistake, for He was administering affairs in the church then, and would be today if we would give Him His rightful place.

THE HOLY SPIRIT IN MISSIONARY
ENTERPRISE.

We need not only to move *in* God's order in prosecuting missionary work, but we need to move *under* God's order. The missionary, above all men, needs to know that he is called of God to his work. Paul and Barnabas were called of the Holy Ghost and sent out by the Holy Ghost. "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Acts xiii. 2.

The man who attempts to go to the heathen world at his own charges, or under his own call, makes a very grave mistake. No love of ro-

mance, or desire, even to do something heroic, or the strongest resolve of duty, will sustain a missionary in the depressing self-sacrifice and suffering which is his constant lot. Human nature would certainly give way. Paul, amid his sufferings and privations, could go back to the heavenly vision, and to the Spirit's call and appointment at Antioch, and here all questioning ended.

When we think of Judson's prison life at Oungpenla, where he suffered a hundred deaths; when we see him carrying his hungry babe around to find some heathen mother who would nurse it, while the life of his sick wife at home was hanging in the balance, we can easily understand how any soul would, must faint that had to stop on anything short of a divine call, some heavenly vision. There are times when the missionary is shut in with God. Not a soul about him can understand him—can truly sympathize with him.

David had such an hour when returning to Ziklag, where he and his six hundred chosen men had left all dear to them, he saw over the hill, where had stood the city, only a heap of

smouldering ruins. The men in bitter grief turned on David with mutiny in their hearts. He was alone now, with no one and nothing left but God. But God was enough with David, for we read that "David encouraged himself in the Lord his God." In the face of every earthly discouragement he started on the trail of those who had taken his all, and swooping down upon them, recovered wives and children, and all they had carried away. Thus the missionary is often left where he must encourage himself in the Lord his God if he is to be encouraged at all. At such times he needs to know that God sent him to his field, that he is under divine orders, or his heart will sink.

The man who is called must also have equipment for his work. The brightest natural gifts, with the most fervid devotion, is not a sufficient preparation for the work. There were schools for the prophets in the days of Elijah, and there are schools of training today which no person should ignore who hopes to make a success in reaching the heathen mind. Paul, the greatest of missionaries, was also one of the greatest of men in mental caliber, and

in the culture of the schools of his day. Some think because God has said that He "has chosen the weak things to confound the mighty," that this is sufficient warrant for putting a premium on ignorance, and rushing into the battle without the necessary equipment. This is folly.

But the missionary must not only be called of the Spirit, but the Spirit must direct him *when* and *where* to go. No man ever was more truly called or more thoroughly armed, than this great warrior, the Apostle to the Gentiles. Yet he and Barnabas did not go forth until the Spirit said Go, and went then where they were directed. "So they being sent forth by the Holy Ghost, departed unto Seleucia; and from thence to Cyprus." Under the direction of the Holy Ghost they were kept from any mistake as to their field of labor. How the Shekinah went before them marking every step of the way.

Turn to Acts sixteenth chapter and sixth verse and you will see how wonderfully they were led. "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia. After they were come to Mysia, they

essayed to go into Bithynia; but the Spirit suffered them not. And they passing by Mysia came down to Troas, and a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us. And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them." Paul was then called of the Spirit, sent of the Spirit, and guided by the Spirit. This should be true of every missionary. He should be Spirit-filled and Spirit-led.

Peter we find under special direction of the Spirit. "While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee." Acts x. 19. The three men were the connecting link between the two visions, the one seen by Cornelius, and the other by Peter. Now when the Spirit speaks there can be no mistake. Peter starts on his missionary work to the Gentiles, nothing doubting, accepting all consequences, assured that God had sent him. It was the breaking of caste with his own people and exposed him to ostracism, but the

Spirit had spoken, and every other voice was silenced. "And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean." Acts x. 28.

Though he was led in paths new and strange, there was no risk, for the Shekinah went before him. The sheet let down from heaven not only showed Peter that the Gentiles might be made clean, but that all grades and classes of them might be saved, as represented by the medley of creatures on the sheet. Dr. Gordon tells us that the sheet lifted to heaven again may give a hint of the Gentile bride caught up at the last to meet the Lord in the air. "For Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."

We are especially struck in reading the biographies of our missionaries with the fact that they are Spirit-called and Spirit-led. Cary, Judson, Paton, and others who might be named, were as divinely called, sustained, led,

as ever Paul or Barnabas were, and seemed as fearless and heroic of soul. Let us "lay hands suddenly on no man" who would go to the heathen world. Let us not make it too easy for men to go. If they are Spirit-filled and Spirit-called they will go, and such volunteers can be depended on in the heat of the fray.

THE BAPTISM OF THE SPIRIT A BAPTISM OF
LOVE FOR HUMANITY.

The one ruling thought in the mind of God for this world is voiced in John iii. 16: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." If we are filled with the Holy Spirit there can be but one great thought dominating our life—the redemption of the world. Around this central sun all lesser satellites will revolve. We shall feel the great commission binding on us, and a pulse of love within which turns all duty into holy privilege, so that we covet the hardest task. The Holy Ghost in us is the fountain of sustained enthusiasm in Christian missions.

Paul's life was full of persecution and suf-

fering, and everything to chill his ardor, but never for a moment did he falter. Every opposing force only found new sources of power in him, strengthening his wings for higher flight. The eagle, sitting upon the crag in his lonely eyrie watching with searching eye the gathering storm as the clouds are banking up against the sun, waits patiently until he begins to feel the storm wind strike; then with a scream of defiance, he swings his breast to the breeze using the very storm to mount toward the sun. This is what Paul did. Every storm in his life only carried him nearer the sun; nearer the heart of Him whose love was his life.

“Having obtained help of God,” he says, “I continue unto this day.” His boast was ever in the Lord. With an enthusiasm which never waned, living more in heaven than on earth, sometimes his soul catching the strains of the ransomed throng, seemed like the chained eagle which hears the free bird cry—to wrestle with his mortal fetters, almost ready to cast them off, that he might rise. “For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better. Nevertheless

to abide in the flesh is more needful for you." Phil. i. 23, 24.

Wonderful Paul! He lived and labored under the power of the Holy Ghost until he came in sight of the executioner's block, hailing it, not with a death-requiem, but with the shout of a chieftain returning from the field of conflict, flushed with victory. "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." II. Tim. iv. 6, 7, 8.

We have no difficulty in tracing all the great missionary movements of the centuries to Spirit-filled men. Dr. Gordon in his book, entitled "The Holy Spirit in Missions," has given us a line of these princes among men, who were belted to the enginery of heaven, and were able to move the mighty enterprises of earth. We feel like getting down at their feet to learn the first lessons of consecration. And yet the high-

est devotion to missionary work he has portrayed in others cannot outrank that which was exhibited in his own life.

Dr. Gordon was a prince of princes in his love for the lost world and devotion to missionary enterprise. The world was on his heart, and to the utmost of his power he sought to bring Christ to the world as man's only hope. His church was educated into the same love for missions as he himself had, by being first led into the Holy Ghost. Their gifts for missions often exceeded their offerings for the running expenses of the church. Several missionaries are now supported by them, and such is the atmosphere which pervades this hallowed place, as well as the school connected with it, that missionaries are being called constantly from their midst to the foreign field. The spirit of the holy man still seems to pervade the whole church and its work.

The spirit dominant there was most touchingly exemplified by one of the Chinese scholars at the doctor's death. He would not buy flowers for the funeral because, he said, the dead man would be better pleased if the price was

put into missions. This was the beginning of a memorial fund, started by the young people of the church, and was taken up by other churches all over the land, until a large sum was pledged for the cause so near the heart of their lamented leader.

Dr. Gordon was twenty-three years a member of the Executive Board of the American Baptist Missionary Union, and six of those years he was the honored chairman. He was always a tower of strength in the meetings. When others were faint and fearful, he was always hopeful, and a great inspiration to all. He was the man above all others sought for to educate and inspire at great missionary gatherings; and this not only in our own land, but in England, Scotland and France. Who shall measure the magnitude of the work he wrought for the race? He seemed more than any other man I ever knew to belong to the whole world. The world seemed to bow in tears when he fell. Letters of sympathy and sorrow followed his death from every State and Territory in this land and from many centres of the old world.

What made the man so mighty in missionary

enterprise? He had the Pentecostal experience; he had tarried in the upper chamber. The Holy Ghost was enthroned in that holy temple. He was sought quite as much for spiritual conferences, to speak on the Holy Spirit, as for missionary addresses. Missions were the necessary sequence of the Spirit's anointing of the man. The two will be found eternally wedded.

I know another church in New England, where the baptism of the Holy Ghost, as a distinct experience, has been taught for fifteen years. During that time nine men have been ordained to the ministry and another is now in college preparing for the same work. Seven missionaries have been sent from this same church into the world's harvest fields during these years, and there are others contemplating this service in the future. Surely teaching which produces such results is never wasted.

Look at the great work wrought by Hudson Taylor in the heart of China! He is the soul of that great enterprise. Let me give a brief report as given in '97: "The China Inland Mission reports 720 missionaries, 507 native helpers, 6,173 communicants, 21 boarding and 63

day schools, with 1,077 native pupils, 40 opium refuges, 5 hospitals and 19 dispensaries. The total expenditure was thirty-five thousand eight hundred and forty-eight and one-third pounds, or about one hundred and seventy-five thousand dollars."

These figures can be crowded into a brief space, but are simply colossal. Seven hundred and twenty missionaries! What great missionary organization, which has been running perhaps for a century, can show such figures? The China Inland Mission stands in the foremost of all missionary work. The progress of the work has been a marvel in the eyes of older organizations. What is the secret of it all? This, the man who is top and bottom, the great inspiration of it all—speaking after the flesh—is a Spirit-filled man. His faith and trust in a God who answers prayer is something wonderful. He has no superiors and few peers in Pentecostal power.

The Holy Ghost in us shall take of the things of Christ and show them unto us. The greatest thing in Christ was His compassion for a lost world. "Let this mind be in you, which

was also in Christ Jesus." If it is, we, too, shall be moved with compassion at the sight of a perishing world. Missionary work will dominate our life.

Let us introduce one other character before we have done, to illustrate the great truth before us, of "Pentecost and Missions." We know it becomes us to speak modestly, for his form is still among us, but it cannot be amiss to look at some facts which will furnish a glorious inspiration for God's people in the world's evangelization.

I refer to the work prosecuted by the Christian Missionary Alliance, one of the greatest movements of these modern days. The missionary work is only about nine years old, and yet the globe is belted by the enterprise. Over three hundred missionaries are at work in Africa, India, China, Japan, Thibet, Palestine and South America. The laborers have no superiors in consecration to their work. Like Paul and Barnabas they have been called of the Holy Ghost, and are laboring under His special illumination and supervision. They are taught first and last that the Holy Spirit is

administering the great work of missions, and they are not wanted unless under His appointment. Spirit-called and Spirit-led, their devotion and service is something wonderful. The fruits of their labors are quickly seen on all these fields.

That a work of such magnitude could arise in nine years baffles all calculation. How shall we account for it? Most emphatically it is the work of the Holy Ghost. The leader of this movement, the man who under God has been its inspiration, had his upper-room experience in Louisville, Kentucky, a few years ago. He was pastor of a cold, aristocratic Presbyterian Church in that city. He said that he saw a few in his audience whom he knew had a religious experience he did not have. He sought to know the secret of their power, and gave himself to the study of the Word and special prayer for all the heritage God had provided for His children. He had not sought long when the anointing came, the fire fell, and a new and mighty impulse for a lost world seized him. He secured a large hall, or theater, for special services, to try to reach the young men

then in the city at school. But he found that he could not put the new wine of the kingdom into the old bottles of formalism, and leaving Kentucky, he came to New York.

He found himself out of tune with dead and lifeless forms of conservative church life, and was led to gather around him a few Spirit-filled people, and commence an aggressive warfare on the kingdom of Satan. Before long he discovered that the world was full of hungry people waiting only for light on the ministry of the Holy Ghost in this age. The little handful grew, and the small one became a nation. The friends of the Alliance are now found in large numbers in all the States and Territories of the Union, and in many other lands. The name of Rev. A. B. Simpson has gone around the world. The great conventions conducted by him in many of the States are noted for spirituality and power; there are no better in the world.

The great end in view in these gatherings is to bring Christians to see the fulness of their inheritance in Christ Jesus for soul and body. Thousands and tens of thousands have been

delivered from physical and spiritual bondage, and their lives filled with sweetness and power, a perpetual wellspring of abounding life. Dr. Simpson himself found that the spiritual anointing meant healing for a broken, wrecked body. He draws his life and strength directly from God in a real way, and is enabled to do every day the work of a half a dozen ordinary persons. It is impossible to account for the amount of work he does on any other than a supernatural basis.

Liberal, conscientious giving is almost confined to Spirit-filled people. At the Alliance conventions, before referred to, there is very little effort made to impress those listening with the conviction that they ought to give. On the contrary, every effort is made, through the ten days or two weeks, to bring men to see their inheritance in Christ, and lead them to a total surrender to God. When the fire falls and burns up the self life, opening hearts with a consuming love for the lost, purse-strings loosen.

Other societies have suggested the propriety of holding great conventions to stir up mission-

ary zeal, and multiply missionary contributions. They forget that it is not the discussion of missions which brings the money, but the definite teaching of the Holy Ghost as an indwelling power, and the leading of people into this experience. The secret of Christian liberality is the Baptism with the Holy Ghost. It is wonderful sometimes to see how the bringing of a soul into a Spirit-filled life will suddenly unlock thousands of dollars for missionary work. The poorest also are led to give out of their poverty. It has been a thousand times repeated where these and others in moderate circumstances have stripped themselves of their bits of jewelry and laid it on the altar for missionary service.

It is this spiritual devotion which gives a man the range of vision that takes the perishing world into review. The unparalleled work, then, wrought by the Alliance is wholly due to the fact that these people have seen their Pentecost. Their lips have been touched by fire, and they "can but speak forth the things they have seen and heard." If we would see the world speedily evangelized, there must be a revival of Pentecostal piety, purity, and power.

There is a "Pentecost for me"—*you*. Have you seen it? If not; why not? "I indeed baptize you with water unto repentance; but he that cometh after Me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost and with fire." "Tarry ye in Jerusalem until ye be endued with power from on high." "For the promise is unto you and to your children." "But ye shall receive power, the Holy Ghost coming upon you, and ye shall be witnesses unto Me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Amen.

"My hands were filled with many things
That I did precious hold,
As any treasure of a king's—
Silver, or gems, or gold.

The Master came and *touched* my hands
(The *scars* were in His own),
And at His feet my treasures sweet
Fell *shattered one by one*.

*'I must have empty hands (said He)
Wherewith to work My works through thee.'*

"My hands were stained with marks of toil,
Defiled with dust of earth;
And I my work did oft-times soil,
And render little worth.

The Master came and *touched* my hands,
And *crimson* were His own;
But when, amazed, on mine I gazed,
Lo, *every stain* was gone!
'I must have *cleansed hands* (said He)
Wherewith to work My works through thee.'

"My hands were growing feverish,
And cumberd with much care;
Trembling with haste and eagerness,
Nor folded oft in prayer.
The Master came and *touched* my hands,
With *healing* in His own,
And calm and still to do *His will*
They grew—the *fever gone*.
'I must have *quiet hands* (said He)
Wherewith to work My works through thee.'

"My hands were strong in fancied strength,
But not in power divine,
And bold to take up tasks at length
That were not His, but mine.
The Master came and *touched* my hands,
And *might* was in His own;
But mine since then have *powerless* been,
Save His are laid thereon.
'And it is *only thus* (said He)
That I can work My works through thee.'"

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